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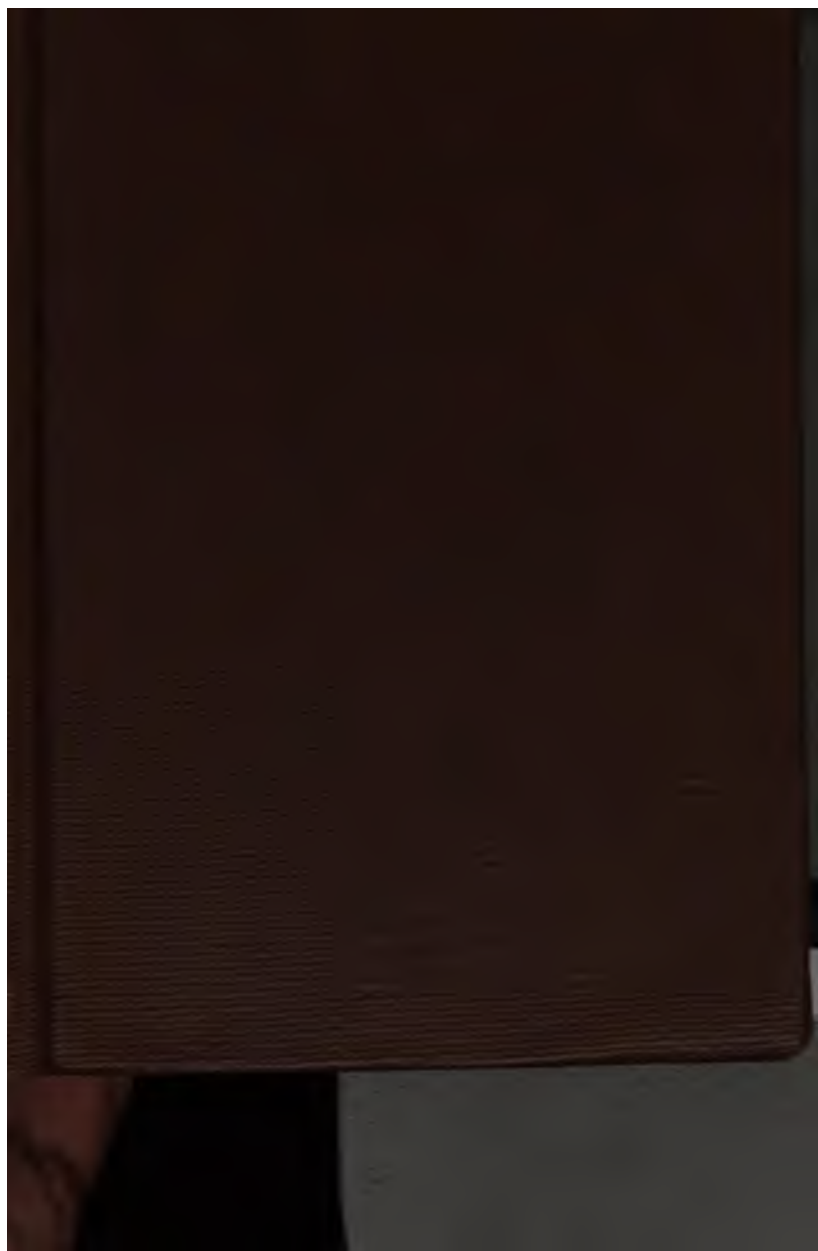
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Fiske
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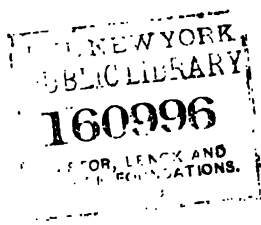
INDIVIDUAL & SOCIAL VIRTUE

SUT SIMUL ET JUCUNDA ET IDONEA DICERE VITAE.

VOLUME I.

PUBLISHED ACCORDING TO ACT OF CONGRESS.

PRINTED AT WORCESTER, MASSACHUSETTS:
BY ISAIAH THOMAS, JUN.
JANUARY—1861.



ADVERTISEMENT.

AS many of the following ESSAYS have appeared under various titles, and were called out by various circumstances, it was difficult to reduce them into a regular course, and so to arrange them as that they would harmonize under one general title. The one chosen, however, seemed to comport with their design and tendency.

Should the reader discover any material defects, either in the performance, the selection or arrangement, he will doubtless recollect, that the business, which none but an Author can perform, has been attempted by his Editor.

The publication is undertaken by the family of the deceased, with a view of more effectually promoting the benevolent object of the writer as a tribute of respect for his general virtues—and of gratitude for his assiduous endeavors to render them virtuous and useful. With filial affection they dedicate it to his memory.

Worcester, January, 1801.



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BIOGRAPHICAL SKETCH

OF THE

LIFE OF THE AUTHOR.

THE following Essays will doubtless fall into the hands of many, who had not a personal acquaintance with their Author. A knowledge of the character of the man whose works are read is pleasing to all. It is therefore thought that a biographical sketch of the Rev. Dr. Fiske will be an acceptable introduction to the ensuing publication.

THE life of a Clergyman cannot be diversified. The profession though of a public nature is necessarily limited: But the situation is favorable for the best mental improvements; the cultivation of the good affections and the exercise of the amiable virtues. In the example of the worthy minister we may notice the silent growth of christian excellence and the unobtrusive display of dignity and usefulness. Few characters were a brighter illustration of these general truths, than the man, whose picture we are now to paint.

THE Rev. Dr. NATHAN FISKE was born in Weston Massachusetts on the 9th of September, O. S. 1733. In childhood and youth he discovered the love of letters. In 1750 he was admitted a student of Harvard University, where he was distinguished for application to classical studies, obedience to the laws of the institution, and by sobriety of life and conversation. In 1754 he graduated at that seminary. Having laid the basis of future improvement by attention to general science, he chose divinity for his profession; and on the 28th of May 1758 was inducted into the ministerial office in the third precinct in Brookeld.

IN the commencement of his ministerial course, Dr. FISKE was not remarkably distinguished for that brilliance of imagination, or those powers of oratory which secure

popular applause, but at this period he was distinguished for solidity of judgment; purity of sentiment and perspicuity and elegance of style. Modest and unassuming, his merits were displayed in a gradual manner, and the public appreciated his worth with his progress in life. His application was at no period interrupted; his genius for progressive improvement was superior, and to the day of his death the strength of his faculties and the course of his mental attainments appeared unabated. Few men with his advantages accumulated a greater store of rich and various knowledge.

As a divine, he had a clear and comprehensive view of christianity in its evidence and doctrines; in its precepts and institution. Averse to disputation in every form, he exercised charity towards all, who appeared in sincerity "to love the Lord Jesus Christ." In his preaching he avoided metaphysics and "words which gender strife." His method was evangelical and practical. His sermons uniformly breathed the spirit of piety, of candor and benevolence. The object of them all was to establish men in the faith of christianity and to enlighten their minds with the knowledge of the works and ways of God; to strengthen their habits of piety and to encourage in them, on religious principles, the practice of all christian virtues. This object was apparent in every discourse delivered from the pulpit; men of every description felt the pertinence and force of the preacher; those of literary taste were pleased with the beauties of his composition, and all were edified by the spirit of his divinity.

PROMPT to every call of duty, he embraced the various opportunities, which the intercourse with the members of his society presented, to subserve the important purposes of his ministry. These private intercourses were not less the means to endear him to the people of his charge than his more public ministrations. Benevolent in his disposition, affable in his conversation and refined in his manners, his company was courted by every rank and age in society, and during the course of a long ministry, he was never known to receive the least insult or indignity. Cheerful in his temper, he encouraged innocent and timely amusements, sanctioned them by his presence, and under the forms of unreserved conversation found a direct access to the human heart to instil the friendly counsel that was to improve the temper and form the manners. The aged found the burden of life lightened by the communications of his piety, the afflicted from his consolation derived support and the young from his instruction learnt wisdom. In the interchange of ministerial offices, Dr. FISK discovered the spirit of love and cau-

nor inculcated by his divine master ; he attempted not to exercise dominion over the faith of a brother but was ever ready to cooperate with him to promote the important designs for which the ministry was instituted. The influence he had deservedly acquired with the clergy and churches of his vicinity, he used to secure the order and peace of the christian community.

Nor satisfied with the faithful performance of duties strictly professional, he exercised his talents in various ways.

The following fact gave rise to a number of periodical publications, many of which are to be found in these volumes. In 1787, a number of young gentlemen of Brookfield desirous to attain to an habit of accurate thinking, to improve their style of composition and to acquire an ease and pertinence of public speaking, formed themselves into a society for these important purposes, and invited their minister to preside in their meetings. To see youth in the path of literary and virtuous attainments was to him a continual feast. The evenings appropriated to the objects of this association, he spent with pleasure and satisfaction. It was proposed in the society to publish a series of essays on various useful subjects and each member agreed in turn to furnish his number. This they performed for some time, but professional and other pursuits of business diverting the attention of individuals, the task fell principally upon Dr. FISKE and at last was left solely in his hand. He pursued the train of thought suggested by this association and for the residue of his life, with little interruption, he continued this periodical publication. These essays appeared in the *Massachusetts Spy*, under the title of THE WORCESTER SPECULATOR, in the *Massachusetts Magazine*, under the title of The GENERAL OBSERVER and in the *Massachusetts Spy*, under the signature of The NEIGHBOR, the last number of which appeared after his decease. The PHILANTHROPIST which appeared in twentyfour numbers in the *Massachusetts Magazine* was also the production of his pen. From these publications many of the following essays were selected by the author, written in a manuscript, corrected and fitted for the press. To complete the volumes, a few of his original essays have been added.

Dr. FISKE taught by his example, as well as by his preaching and publications. In prosperity and adversity he was the same serene, benevolent good man. His life was marked with those events, which call into exercise the best habits of piety : He followed two wives and one son, a senior sophister at Harvard University, to the grave : Through these trying scenes, he exhibited the resignation and the composure of the established christian.

IN his family Dr. FISKE was a model of the true B
 "he ruled well his own house and had his children in
 jection with all gravity." His method of education
 mild, but effectual. He blended the authority of tl
 rent with the freedom of the friend, directed the mi
 his children to the path of improvement and encour
 them to exercise their own powers: While he appea
 ask their opinion, he gave them instruction and a
 His pecuniary concerns were managed with the gr
 economy; with a small salary he found means gene
 to exercise the rights of hospitality and to give thre
 a collegiate education.

THE reputation of Dr. FISKE was not confined
 own district; the corporation of Harvard Unive
 whose honorary degrees have been granted with judg
 and independence, and are admitted as full eviden
 merit, selected him as a suitable object of these ho
 and in July, 1792, presented him with a diploma in div
 His brethren of the clergy, acknowledging his w
 were gratified with this testimonial of his preeminenc

ON the Lord's day, November 24th 1799, after giv
 striking illustration of his own life from this appro
 text—*The path of the just is as the shining light, w
 shineth brighter and brighter unto the perfect day,* he
 the evening with some friends in pleasing conversatio
 at his usual hour in apparent health, retired to his
 where without complaint and without a struggle, he
 the sleep of death.

THE great aim of Dr. FISKE through life was to f
 station with dignity and to be useful to his fellow be
 He died without having experienced mental decay or
 ily infirmity, rich in the affections of his people, resp
 by a numerous and valuable acquaintance and holdi
 elevated rank in the public opinion.

Dr. FISKE's printed works are:—An Historical Se
 on the settlement and growth of Brookfield, deliv
 December 31st 1775. A SERMON on the Public
 April 1776. A SERMON on the death of Mr. Jos
 SPOONER, March 1778. An Oration on the capture of
 CORNWALLIS, October 1781. A SERMON at the fu
 of Mr. JOSIAH HOBBS, who was killed by light
 April 1784. A VOLUME of Sermons on various sub
 1794. A DUDLEAN Lecture, delivered in Harvard C
 el. Cambridge, September 1796. The two foll
 volumes of Essays published after his death, 1801.

THE
MORAL MONITOR.

Nº. I.

On the Various Methods of attracting the Notice, and gaining the
Attention of Mankind.

"Three guests I have dissenting at my feast,
Requiring each to gratify his taste
With different food."

EVERY age, or a course of a few years, has some prominent feature, whereby it is distinguished from those which preceded, or those which follow it. Human affairs, and the events of Providence, are subject to change ; and human nature loves variety. Different scenes and situations with regard to politics, religion, commerce, or common life, touch different passions or springs of action, in the mind of versatile man. Different passions predominate at different times, and give the general *ton*, or establish the fashion, which every one loves to be in.

If I were to characterise the present period, I should call it *the period of essay writers*. America abounds with those useful vehicles of instruction and amusement, newspapers and magazines. Every magazine, and almost every newspaper teems with periodical essays. As at the breaking

out of a war, when men are enlisting for a campaign, every hat is ornamented with a cockade, or a feather, and even the boys are ambitious of appearing with the fashionable badge ; so every newspaper of the present day, must have its literary mark of distinction, the feather, or cockade of a periodical essay. And so numerous are the fabricators of these ornaments, that the papers, multiplied as they are, may be supplied with duplicates—or, to change the metaphor, in this age of emulation, when the strife is, who shall excel in raising, cooking, or carrying to market, the most curious dainties to please the public palate, every vehicle of intelligence must be enriched with a dish of essays in succession, under some expressive signature or title ; some, like solid beef, affording substantial nourishment ; others, like syllabubs and nicknacks, tickling the palate, or only tasting sweet in the mouth.

My gentle readers have doubtless heard of the disease, called by the learned, *cacœthes scribendi*, or the *itch of scribbling* ; a disease as infectious, and sometimes as foul, and as hard to be cured, as the cutaneous itch. By handling a number of papers, which have been tinged with the effluvia, or have contained the *matter*, which results from this disease, I find I have caught the infection ; for my fingers have itched a considerable time, to vibrate the quill for the amusement of the public. It will be objected, no doubt, that the public are sufficiently amused ; and that periodical writers are already so numerous, that there is no need of any addition. But I flatter myself, that the love of variety in readers, is as great and extensive, as a fondness in others to become writers.

In the choice of a title, or signature, I have been put to considerable difficulty. One that was

expressive and significant was wanting. But the heap had been so industriously culled, the field had so often been gleaned, that it was some time before I could find one that seemed sufficiently attractive.

When a new trader wants to announce to the public, his *fresh and elegant assortment of the most fashionable goods*, he is afraid that his advertisement will be overlooked in the obtrusive crowd of advertisements, with which many papers are encumbered, unless he distinguish it by a larger letter, or some mark of admiration, and attention, or by some surrounding decorations. When a young man is just out of his time, and is about to set up for himself in any trade or profession, he wishes to attract notice and to secure employment, that he may get a handsome living. But amidst the countless number of the like occupation, who are already in business, How shall he be distinguished, or even known? Why, he must erect a more conspicuous signboard; or paint it in more gaudy colors; or surround it with ornamental flourishes; or his name must be written in larger capitals; or in gold letters; or his shop, or office, must be distinguished by some other ingenious device, or inscription, which may strike the eye, excite curiosity, and allure customers. So, when a fresh hand sets out to write essays, even for a newspaper, he must invent some uncommon and striking title, which, like a splendid sign, may invite people to turn in and satisfy their wants, or gratify their taste.

The title of which I have made choice, will not be considered as pompous, nor perhaps as very promising. So much the better for the writer, provided it be sufficiently conspicuous to gain the attention of the reader. For every one

will allow, that it is more eligible, and more honorable, to exceed the promises which seem to be made in a signature, than to assume a high sounding title, and to disappoint, in the execution, the expectations which it raised. To have a magnificent sign *without*, and mean entertainment *within*, is disgusting and dishonorable. Should the *Neighbor*, therefore, be able to support the character he has assumed, he will be allowed, at least to be honest and useful, as performing as much as he promised, and setting an example of fidelity and friendship. As a new comer into the neighborhood of the readers of this paper, he wishes to provide for them a decent entertainment. He invites them, not to a sumptuous feast, consisting of a rich variety of luxuries, prepared according to the labored art of refined cookery, and served up in the most elegant manner ; but to a plain, frugal meal, at a hospitable board, where the social virtues may be cultivated, and where nothing shall be found but what is innocent, wholesome and friendly.

No. II.

The Duties and Comforts of good Neighborhood.

"He promoteth in his neighborhood peace and good will ; and his name is repeated with praise and benedictions."


NEXT to peace and satisfaction in our own breasts, is peace and satisfaction in our families ; and next to this, is the comfort of a peace-

able and obliging neighborhood. The pleasing exercise of the social affections, is pleasure indeed. But solitude is preferable to the society of those who are unbenevolent and unfriendly. Solitude, indeed, is not agreeable to man, nor productive of happiness. But society, when made up of those who are selfish, envious, implacable and malicious, is fruitful of real misery. We pity the indigent family which removes into the wilderness to seek a scanty, precarious subsistence, far from sympathising friends and helping neighbors. But is not that poor and honest family in a situation equally deplorable, which though it resides in a thick neighborhood, meets, notwithstanding, with insults, injuries and abuses, instead of friendly assistance, and kind condolence ?

Mankind are mutually dependent on each other. No one is sufficient of himself to build up his own happiness, unaided and unsupported by his fellow creatures. Any individual left wholly to himself, unconnected with others, must be considered as a *forlorn individual*. There is no family, much less a single person, however well provided for in themselves, but at some time or other, and perhaps often, stands in need of the aid, the advice, the sympathy, the presence and the conversation of others. All are imperfect and insufficient. All are liable to sickness, pain, misfortune and bereavement. None, therefore, should be unwilling to impart their neighborly assistance, whenever it is wanted. Nothing contributes more to help us up the hills of difficulty, over the rugged roads of disappointment and perplexity, and through the sloughs of discouragement ; to lighten the loads under which we sometimes stagger, and to carry us easily along the journey of life, than the kind attention, the soothing words and

the ready assistance of our friends and neighbors. And scarce any seeds are more prolific of those bitter fruits which poison the enjoyments of life, which actually kill them, or prevent their growth, than bad neighbors. Let a man be prosperous in his worldly affairs, and surrounded with an agreeable family ; yet, if the people among whom he lives, are envious and illnatured ; and, instead of befriending, are disposed to vex and injure him, his happiness must be greatly diminished.

The duties and the comforts of good neighborhood, consist in the suppression of the selfish, the irascible, and the malevolent passions, and in the cultivation and exercise of those which are generous and friendly. He that is attentive only to his own concerns and interest, and cares not what becomes of others—he that is easily provoked and ready to resent—he that is envious at the prosperity of others, wishes their hurt, or is glad at their calamity, cannot be a good neighbor. He only is deserving of the character, who is kind and obliging ; who is willing to do a good turn, as well as receive one ; willing to lend, as well as to borrow ; who is tender of the characters, and of the interests of those among whom he lives ; who being himself a fallible creature, is disposed to make all reasonable allowances for the failings of others ; in short, who is observant of the golden rule, *to do to others, whatsoever he would have others do to him.*



 N^o. III.

Religious Controversy unfriendly to the social and religious Affections.

" They reasoned high
 " Of Providence, Foreknowledge, Will and Fate,
 Fix'd Fate, Free Will, Foreknowledge, absolute,
 And found no end, in wandering mazes lost,"—*Milton*.

SEVERAL writers have endeavored to expose the folly and futility of laborious reasoning, and longwinded argumentation, for the purpose of establishing selfevident truths, especially the fundamental maxims of morality and religion, which common sense easily discerns, which every heart feels, and every conscience dictates. Besides the waste of time, and of *intellectual oil*, upon a business so unnecessary, it is attended with these real disadvantages : It tends to raise suspicions and doubts in some timid minds, where all was certainty and satisfaction before ; to make the most important and evident truths, which concern our peace and happiness, mere matter of debate ; and to set those to wrangling, who had rather dispute about religion than practise it.

But not only labored arguments, to prove self-evident truths, are needless, and in many cases hurtful, but religious controversy in general, I consider as unfriendly to the interests of practical piety. It is true, the powers of ratiocination should be employed about religious truths, as well as any other. But religion regards the heart and

life, rather than the head. Those truths and rules which tend to regulate the life, and amend the heart, are clear and incontrovertible. Where the more obscure, abstruse, and disputable, a proposition, or sentiment is, the less necessary it is to be precisely understood and believed, and the less influence has it on the practice. "Neither polemical, controversial, doctrinal, nor systematical divinity," says an eminent writer, "seems well calculated to answer the important ends of true religion. The ends of true religion are all friendly and benign. But peace, benevolence and purity of heart, are, I believe, not at all promoted in those volumes of theology, which have owed their origin to controversy, and to logical and metaphysical refinement. They originate in pride and terminate in acrimony."

Every minister of the gospel, indeed, is set on the defence of the gospel; and should be able to defend it against all gainfayers. But, as the most dangerous opposers of christianity, are the lives of those who pretend to be christians; the best arguments, and discourses which a minister can make use of, and for which he will have the greatest occasion, are such as tend to promote real holiness in heart and life. Few clergymen in the country, are called to combat dangerous errors and heresies among their people. And have often lamented, that so many of this venerable order of men have had such a fondness for religious disputes, and have spent so much of their time in the abstruse and controversial parts of divinity. I am always sorry when I hear a preacher displaying his logical abilities, in demonstrating a self-evident proposition; or in supporting doctrines which none of his hearers dispute; or refuting errors which none of them are in danger

of imbibing, and which few of them ever heard of ; or endeavoring to clear up, and explain to common apprehensions, those sublime and mysterious doctrines, of which divines themselves cannot have clear and adequate ideas ; which revelation has designedly left in the dark ; and which are in their own nature inexplicable, and incomprehensible, by the human intellect. Practical discourses I esteem the most profitable. For though my understanding needs the application of truth and reasoning to enlighten and enlarge it ; yet my heart and conscience have greater need of such addresses as will meliorate and improve my temper and practice. And this, I candidly believe, is the case of the generality of my neighbors. Our heads are not so erroneous, as our hearts and lives are unholy. And as *sin* is a much more dangerous evil, than *error*, it demands a much greater share of the vigilance and exertions, both of preachers and hearers, to oppose and exterminate it. Danger originates from the heart, not from the head. Our hearts corrupt our heads, much more than our heads mislead our hearts. The darkness and error of the understanding may have some influence in misguiding the practice ; but a corrupt heart has a much greater efficacy in warping the understanding, and in vitiating the life. Hence the pertinency of that divine caution, " Take heed, brethren, lest there be in any of you, an *evil heart* of unbelief, in departing from the living God."

I acknowledge that every christian, as well as every divine, ought to be able to give a reason of the hope that is in him, with meekness and fear. But if the common people were to be entertained principally with books and discourses of a doctrinal and controversial nature, and must be acquainted

with the disputes which have arisen in religious matters, and with all the objections which have been made against the doctrines of revelation, and against revelation itself, and with all the refutations of those objections—their minds and judgments would be perplexed, and they would probably have less hope, and less reason to give for the hope that was in them, than if they had been left to their Bibles alone.

Fact and experience correspond with these remarks, and give them additional strength. I have lived in divers parishes, heard a variety of preachers, and been conversant with people differently indoctrinated. And I think it is a pretty just observation, that those who have not been accustomed to logical subtilties in divinity, nor to controversial books and preaching, nor taught to lay much stress upon certain peculiarities of sentiment, have generally been the least captious and disputatious, the most candid in their sentiments, the most quiet and peaceable neighbors, and the best for people of different opinions to live amongst.

The great desideratum in the christian world, since there cannot be unity of sentiment, is unity of affection, candor and good will. But candor, good will and unity of heart, will never be effected by controversy. Candor, liberality and benevolence, are promoted in others by the exercise of them in ourselves; and by the prevalence of sentiments, and the frequency of discourses and writings, which are not acrimonious, but candid, liberal and benevolent.

"The dispute about religion, and the practice of it," says Dr. Young, "seldom go together. The shorter, therefore, the dispute, the better." To the Bible then, my neighbors, and not to the

controversial writings, nor to the systems, of fallible men—to the Bible let us have daily recourse, for that will teach us not to *dispute*, but to *live*.

Nº. IV.

The Meanness and Malignity of Profaneuess.

“For much it boots which way you train your boy.”

AMONG the many directions and rules which have been liberally prescribed for the well educating of children and youth, none has been oftener repeated, or more strongly inculcated than this, *That they should be carefully guarded from bad examples, and encouraged and led on in the right way by those which are good.* Children are prone to imitation, and are formed by means of it. They immediately adopt the language they hear uttered, and the actions they see performed. Hence, in all treatises, in all methods, in all schools of genteel education, it is an invariable maxim, to keep children as much as possible, out of the company of low and mean people; especially of servants; lest their manners and sentiments should be tainted with any thing that is low, vulgar and mean.

The wisdom of this rule has been universally acknowledged, and the advantages of it, invariably experienced, wherever regarded. But by some observations which I have made of late, I have been led to fear, that the rule is pretty much laid

aside in some of those states, families, and classes, which ought to know, and observe, the rules of politeness and good breeding ; or that the tables are now turned ; that language and actions, which none but the *baser sort* were supposed capable of, may now be learned of some who call themselves the *better sort*, and that those things which heretofore were looked upon to be degrading and scandalous, and against which children and youth were carefully warned and guarded, are now considered as manly and genteel.

I have a little son whom I have wished to be brought up genteelly and virtuously ; and always supposed that these were perfectly consistent ; nay, that virtue was essential to the character of a gentleman ; and that to be well bred, he must neither be vulgar nor vicious. I, therefore, cautiously restrained him from mixing with persons of a mean education, and with those whose occupation was servile, whose language is apt to be scurrilous and profane, and whose manner of speaking and behaving would, in one who pretended to be a gentleman, be degrading and contemptible.

With a view to the improvement of my boy, as well as to my own gratification, I made several excursions with him the last year, through the most populous counties in this commonwealth, and through some of the neighboring states, exciting his ambition to observe and imitate the manners and language of those, who appeared to be fashionable and genteel, not doubting but such guides would be safe, considering their education and advantages, and that they would lead him in the way in which he should go. But before I got home from my last journey, I found to my mortification, that through my ignorance of modern improvements in the fashionable world, I had

carried my son to a wrong school, if I meant to preserve the purity of his language, of his ideas, or of his morals. For he began to show high spirit and resentment at small provocations—to bluster and storm at the servants and waiters—to swear when in a passion, and sometimes in good humor; he would *blackguard* to show his wit, and play mischievous pranks to show his fun. When I reproved him for his indecent and ungentlemanlike behavior, he vindicated himself by the examples of the families into which I had introduced him; and said that he had spoken and done nothing but what he had heard and seen in those who must not be called the lower sort of people. I was confounded and silenced, knowing that he spoke the truth, having myself been eye and ear witness to the same. In some families, the master would seldom speak to the servants, especially when he was out of temper, without oaths, taunts and reproaches. The sons would do the same, and often intermix their cheerful talk with unnatural and dreadful profanity.

While on my journey, I heard of a man, in the neighborhood of my lodgings, who was engaged in an important undertaking, which required abilities and skill, as well as steadiness and fidelity. I had the curiosity to see him while in the execution of his trust. I judged that every man who was employed, by persons of the first character, in business of great and extensive consequence to the public, must have manners and address equal to his appointment, and to the abilities which it required; and that his attendants, being awed by his manly deportment, would behave, at least with decency. But what was my surprise, when he replied to some of my modest inquiries, in the roughest language; and nothing was to be heard

among his attendants but the foulest oaths ! I soon made my escape from such company, and hurried with my son to my lodgings. When I returned to the Inn I found a number of people collected, staring and grinning round a handsome carriage ; and soon heard passionate expressions, and profane oaths, delivered in a haughty tone. Upon inquiry, I was told that the well dressed man, who was raving and swearing at the driver, for some trivial accident, or failure, was ***** ; I will not tell who he was ; but I should not have been more astonished, if I had heard imprecations and scurrility from the mouth of a Judge, or even a *Member of Congress*. It immediately brought to my mind an expression which I heard from a Chaplain of the castle, when I was a boy, " What honor can there be in belching out oaths, when the meanest scoundrel can do the same ? "

Nº. V.

The tendency of Disappointments to contract and sour the Mind.

I SHALL make no apology for entertaining my neighbors with the following extract of a letter from a friend.

" An acquaintance of mine, by the name of *Opimius*, who had been some time absent, lately made me an evening visit in company with a few others. Towards the close of our conversation, which had been upon news, politics, magazines, and other publications, I asked the company, if they did not think that our lawyer, or doctor, or par-

son, had a hand in some of the late periodical essays, which had appeared in the papers? "No," replied *Opimius*, with quickness, though he had said but little before the whole evening, "for I presume," said he, "that none of the printers will *pay* for the pieces which are written, and I don't believe that our doctor, or lawyer, or even parson, would set pen to paper without being *well paid* for it." I was surprised to hear a reply which favored of so much tartness and illiberality, from one, who had always before, treated the actions and characters of men, with generosity and candor. I took the earliest opportunity to inquire of some of his more intimate acquaintances, if any alteration had taken place in his circumstances or sentiments; and they gave me the following information:

"*Opimius* has been unfortunate. When he first entered upon the stage of manhood and of business, his expectations were great, and his prospects flattering. But he met with several disappointments, one upon another; and his disappointments and misfortunes, as is too commonly the case, have embittered his mind, and rendered him suspicious and uncandid. He thinks his creditors have been severe, and his friends unfriendly. In the first instance it is probable he judged right. He courted an heiress, and married her, more for her expected fortune, than her supposed virtues. She failed him in both. Several vexing misfortunes befel him previous to his entering on matrimony. He had been, as it is commonly phrased, *troubled with a bad humor*. He applied to the doctor for advice. The doctor told him, it was owing to a surfeit in his blood, which had caused an *acrimonious serum*, which produced a *cutaneous eruption*; and he must closely adhere to the regimen and medicines which

he should prescribe, or, in a little time, he would need a *mercurial preparation* which would promote an *effusion of the salival glands*. *Opimius* accordingly procured the medicines of an apothecary, followed his doctor's directions, thinking himself in the way of a cure, till his sweetheart dismissed him for giving her the itch. And it was with a great deal of difficulty that he attained her forgiveness, and a permission to renew his visits. To increase his vexation, the doctor charged him half a guinea for his advice and for writing the *recipe*, and dunned him for payment. *Opimius* called him an ignorant quack, and refused to pay him. The doctor, in revenge, left his account with the lawyer. An *eighteen penny* billet, of six words and two inches of paper, was written to give *Opimius* information. But it so happened, or was so contrived, that *Opimius* received a writ and summons, before he received the billet. Neither the doctor nor the lawyer would abate a fraction of their demands. And *Opimius* was constrained to pay the uttermost farthing of the enhanced account. Several other suits from his creditors, and nonpayments of his debtors, and the sudden failure of his intended bride's father, quite disconcerted and oppressed him ; so that when his *Dulcinea*, who indeed proved a *Tartar*, gave him her hand, he rewarded the parson with only the legal fee. And indeed, such an impression had his circumstances made on his mind that he indulged the wish, and the expectation, that the parson would make a present of the fee to his bride ; and because he did not, he was ready to think him ungenerous. On the other hand, the parson, not knowing the state of the bridegroom's finances, had promised himself a guinea, and in his disappointment spoke of *Opimius* as stingy."

"This information easily accounted for the alteration that appeared in *Opimius's* temper, and for the seeming severity with which he spoke of the professional gentlemen."

Nº. VI.

An Apology for the Doctor, Lawyer and Clergyman, complained of by *Opimius*.

"Blame where we may, be candid where we can."

IN the account given of *Opimius*, we have a striking instance of the power of external circumstances, to affect and prejudice the mind. Any sudden disappointment to our schemes, or damp to our hopes, makes us look upon *men*, as well as *things*, in a different light ; and especially, if we are suspicious that *men* have been unfriendly, as well as *things* untoward. And when it is considered how variable the opinions of mankind are apt to be, according to the variation of fortune, and how prone we are to be suspicious of our acquaintances, neighbors, and even friends, we cannot wonder that there are so many jealousies and prejudices in the world, nor avoid seeing the necessity of the greatest care to keep our minds free, our judgments unbiassed, and our opinion of men and things impartial and just. When any of our fellow citizens happen to be the accidental and undesigned occasion of our embarrasments, or ill-

fortune, we are too apt to look upon them with a prejudiced and unfavorable eye. When an upright judge, or jury, determines a case in favor of our antagonist ; when a lawyer fills a writ against us, and an officer serves it ; in each of those instances, we are too apt to imbibe a prejudice, and feel a degree of unfriendliness. Yea, I may add, that even a messenger of ill tidings, or ill fortune, looses, by his officiousness, a degree of our affection.

I will not undertake the intire vindication of the doctor, lawyer, or clergyman, with whom *Optimus* had concern. The doctor might be, as certainly many creditors have been, too hasty, and too much inflamed by passion, in leaving his account with the lawyer to be sued. And the lawyer, as no doubt has too often been the case, might be too ready to encourage and commence the suit. Or the doctor—as doctors have sometimes been *suspected* of such a fault—might charge too high for his advice and *recipe*, especially as he happened to make a mistake with regard to his patient's disorder. And the lawyer might in this case, as has been complained of in some others, be too strenuous in insisting on his full demand, especially for a paltry, unwelcome and unseasonable billet. As to the minister, it is evident that he promised himself too much, when he promised himself a guinea instead of a dollar, and that he could not bear the disappointment better than other folks. I would not speak disrespectfully of that venerable order of men ; but in general, I believe it is not best for them to extend their views and expectations beyond their legal fees and stipulated salaries ; nor allow themselves to complain, even of their wealthy parishoners, though they are sparing in their generous donations.

My readers, it is probable, will be ready to extenuate the fault of *Opimius*, considering his peculiar situation, in speaking with asperity of the professional gentlemen. But no man ought to be stigmatized as selfish, hard and ungenerous, merely because, in the way of his business, he generally requires the full payment of a just debt, the seasonable settlement of a just account, or readily receives the full of a legal fee, or customary reward, for a particular service. There is such a thing, indeed, as too rigid justice, and too rigorous exactions in our demands, and being too hard in our dealings. But, in general, a steady adherence to established rules and customs in our intercourse one with another, exact accounts, full payment of debts, and fulfilment of honest bargains, would be so far from injuring men's characters, feelings, or estates, that it would be an advantage to each, and to the community at large.

The provinces of generosity, and of commutative justice, are widely different. As we cannot denominate a man unjust, merely because he is liberal; so neither ought we to call him ungenerous, because he is just to himself, as well as to others, in settling accounts, making bargains, paying and receiving dues, &c. The exercise of generosity is not to be expected in trade, or in bargains. A man's occupation, or profession, is that whereby he is to procure a livelihood, and the means by which he is to be serviceable to the public, and helpful to the poor. His mind, therefore, is necessarily fixed on gain, rather than on generosity, on the advancement of his own interest, rather than the relief of those with whom he deals. A wealthy trader may be very liberal to the poor; but then he does not shew it in lowering the price of an article which he sells him, but in contribut-

ing to his comfort some other way. The minister of our parish informed me, that, a day or two before the late thanksgiving, he sent four shillings and six pence—all the money he had—to a shopkeeper, for six pounds of sugar. The shopkeeper sent him only five, taking as high a price of his minister, as he did of other people. But then, in the evening, he made him a generous present. A lawyer may deserve the character of liberal, though he does not gain it in his office, but in his readiness to assist those that are in distress. The ministers of religion, however small their means, are expected to encourage liberality by their practice, as well as by their preaching. But this they may do without relinquishing any part of their salary, or marriage fees. Neither are physicians called hard and selfish, though they are unwilling for the most part, to give away their medicines, their visits, or their advice, provided their demands for these are reasonable; and their assistance of the poor, in some way or other, is frequent. I have heard of some, indeed, who relieve the poor whenever they practice for them; relieve them—not at their own expense, but at the expense of the rich—by charging upon their abler patients the visits and medicines which they expend upon the poorer. I will not undertake to justify such conduct till I am convinced that it would be right in our trader to charge the tea, sugar and rum, which I purchased of him upon credit, to the account of Dr. Goldworth, because he is rich and I am poor.

As the result of these observations, I would, as a friendly neighbor, recommend to rich and poor, and to persons of all professions and occupations, the greatest candor in their sentiments, the greatest friendliness in their actions, and the strictest justice in their dealings.

No. VII.

The Odiousness of a churlish Disposition.

I TOOK up a book not long since, at a friend's house, and found in it the description of a *churl*. The ugly picture made such an impression on my mind, that I can easily recollect some of the principal features.

Churlishness consists in, and is expressed by, a plain offensive *manner* of speaking and doing things, as well as in actions or words, which, in themselves are really offensive and injurious. A *churl* is possessed, and actuated by a sour, morose temper. He is destitute of that pity and kindness, of that civility and complaisance, which the laws of society and good manners, and those of nature and christianity require. On most occasions, a *churl* will discover a selfish, surly disposition. His general character is that of saying and doing things in a blunt, coarse, disobliging, and unbecoming manner. Nay, he often seems to take a malicious pleasure in speaking a rude thing, and in performing a vexing deed, in a way that is vexing and rude; in bluntly and harshly denying a reasonable request; in browbeating the diffident and timid; and in rasping the tender feelings of those with whom he converses. The wickedness, as well as hatefulness, of such a man's heart is not sufficiently exposed, since it must be seen in the sight of God, as well as of man, and is very destructive of the peace and happiness of

the world. If it be true, that *out of the abundance of the heart the mouth speaketh*, one can hardly imagine a worse heart than is possessed by a churl. He is not merely selfish and unsociable, but *such a son of Belial that a man cannot speak to him*. That such a temper is criminal as well as odious, is apparent from its being contrary to the original nature of man—its breaking in upon the order of Providence—and its being inconsistent with those virtues by which we are to be trained up for the happiness of a future state.

Men are compounded of social, as well as of selfish affections. They cannot possibly subsist, much less, be comfortable and happy, in an individual capacity. They are under obligations, therefore, to be mutually helpful and obliging. A churl seems scarcely to have any affections of love and benevolence at all; or, if he have, they are not founded on proper principles; but exerted only by fits and starts, just as his arbitrary, capricious humor dictates.

One certain rule of judging, concerning the fitness or unfitness of dispositions and actions, is to consider what would be the consequence to society, if every one were to indulge and practise the same. It is not enough that a man has happened to do no hurt; the judgment must be formed from the tendency and consequences of a disposition or habit. Now let us see what these would be, in a society composed entirely of members thus churlish one towards another. As such persons appear to be possessed of no steady good principle, there could be no confidence placed in them; no dependence had upon them. Certainly, as they are actuated by no generous principles, but by those which are mean, selfish, or malignant, they would constitute a most wretched communi-

ty, *hateful, and hating one another.* It is uncertain whether they would so much as traffic with each other. If they did, it must be in a manner extremely disagreeable and uncomfortable. They would be perpetually disobliging and quarrelling; and discovering and deserving a mutual suspicion and distrust, and a mutual enmity and contempt. In such a society there must be, either one continued fullen silence, or expressions the most affrontive and provoking. There would be no communication of sentiments, no intelligence for mutual pleasure or benefit, no respect to each other's opinion or advice. Every man would eat his morsel himself alone, and have no friend to partake with him; for every one would be friendless and joyless. The poor would be withheld from their desire; and the rich could enjoy no comfort of riches in the right disposal of them. Who would be willing to enroll themselves in such a society? Or, would the churlish themselves choose to converse with none but persons of the same untoward, unlovely disposition? Certainly, it must be one continued state of hostility, vexation and wretchedness.

A churlish disposition is likewise an infraction upon the whole order of Providence. It interrupts those beneficial services and kind offices, between man and man, which Providence has ordained for their happiness. The scheme of Providence is to support the whole by the assistance of every part, *that there be no schism in the body, but that the members have the same care one for another.* Christianity, therefore, classes churlishness, and such sort of evil affections, with some of the worst of crimes.

If, therefore, a churlish disposition, be thus contrary to the nature of man, to the order of

Providence, and is expressly forbidden by christianity, it must certainly be inconsistent with those virtues by which we are to be trained up for the happiness of the future state. Heaven is the region of benevolence and friendship. And in order to gain admission into the society of the blessed, we must be trained up for it by the exercise of the kindly social affections, and the steady practice of the divine and social virtues.

Nº. VIII.

On real Goodness.

"Short is the lesson, though my lecture's long,
Be good—— and let Heav'n answer for the rest,"—*Young.*

THERE cannot indeed be a more short and comprehensive lesson, or precept, than this, in the whole English language ; nor, as to the spirit of it, in that whole system of morality, or code of religious directions and advices for the attainment of happiness, man's chief concern. Whoever is good, in the large sense of the word, is attentive to his whole duty, and faithfully performs it. He is good in principle, and good in practice. He is a good head, or member of a good family ; a good neighbor, a good citizen, and a good christian.

There needs no casuistry, or critical examination, to find out what it is to be good. Com-

more sense and common honesty, are sufficient for every one's information what it is to be a good man, and whether he be such an one himself.

"Ask your own heart, and nothing is so plain,
'Tis to mistake it, costs the time and pain."

But plain as this directory is, too many are apt to run into mistakes, especially in the application of it to themselves. They consider that, and their own character, in a partial and restrained view; and if they are good for any thing, they think they are good for every thing. If they are faithful and friendly in one relation, it answers with them, though they are not to be depended on in others. If they are kind and obliging neighbors, no matter whether they regard the Sabbath, or attend public worship. And especially, if they are generous and open hearted, it is sufficient, though they are debauched and profane. On the other hand, it is enough with some, to appear mighty precise and good on the Sabbath, and very constant at church, with demure and solemn faces, though all the rest of the week, they have neither goodness nor honesty in their dealings with men.

The goodness of a man's character does not consist in genius, or learning, or bravery, or in any distinguishing talent; much less in wealth, or stations of honor; but in the goodness of his heart, which diffuses its goodness through his actions. Nothing extraneous to the man, makes a good man. Nothing but the moral qualities of the soul, influencing the life, are the materials of his character. And when these are excellent, the character is excellent. There is no real worth in a man where moral worth is wanting. Moral worth is made up of integrity and benevolence. Honesty without kindness is not sufficient to con-

stitute a good man ; neither is kindness without honesty. The union of both is necessary to form a good character. Where there is a pure, warm, a sincere and generous heart, there is a good man. I hope, therefore, none will set themselves down for good men, if they are wanting either in kindness, or integrity. Let no man think himself good, merely because he excels in any particular act, or profession, or even in the external appearance of religion ; unless, out of the good treasure of his heart, he brings forth good things, and abounds in good works. Let a woman, whether old or young, think herself good solely on the account of her good looks, good shapes, good dress, good manners, or because she is good company, or a good manager of domestic affairs. These are but small goods, compared with real excellencies of the disposition, which give an excellence to the whole deportment.

Let every one exert himself to excel in his particular profession, occupation, or trade ; but especially aim at moral excellence—a fair character in the esteem of men—a character that will stand the test in the view of heaven.

Whoever is thus good, may safely *leave to heaven the rest*, for heaven will secure and reward him. "To be good, is to be happy." *The good man is satisfied from himself.* The good man has confidence towards God. The good man is only fit to live, or fit to die ; fit for earth, or fit for heaven.

 No. IX.

Joy and Gratitude, the moral Productions of Spring.

“Man superior walks
Amid the glad creation, raising praise,
And looking lively gratitude.”—*Thomson.*

IT is a sentiment obvious to all, that the variety of objects and occurrences, which meet our senses, and solicit our notice, in every advancing step, and varied season of life, should lead our thoughts to the Supreme Agent and Director of all things, and awaken some pious emotion, or moral reflection in our breasts. The beauties of the spring, and the blessings which blooming nature encourages us to hope for, naturally prompt an unvitiated mind to cheerfulness, love and gratitude.

“’Tis beauty all, and grateful song around,
Join’d to the low of kine, and numerous bleat
Of flocks thick nibbling through the clover’d vale.
And shall the hymn be marr’d by thankless man,
Most favor’d, who with voice articulate
Should lead the chorus of this lower world?”

Methinks it is impossible for any lover of rural scenes, for any inhabitant of the country, and particularly for any husbandman, not to feel *grateful* as well as *glad*, when he beholds “All nature quick, and bursting into birth;” when he hears the universal symphony of creation; and when, in this universal resurrection and renewal of na-

ture, he foresees and anticipates universal plenty, to satisfy the wants of every living thing. When the sight is cheered with beauty ; when the smell is regaled with odors ; when the ear is charmed with melody ; when the whole earth appears like a garden, or a paradise ; when the little hills rejoice on every side, and the valleys shout for joy and also sing, how impossible is it for the heart not to join in the chorus, and mix its incense of praise with the rising odors, and send up grateful hallelujahs with the ascending voices of universal nature !

Gratitude is the growth of a worthy, and fitly attempered mind ; and always takes place in a well disposed heart. One who is inspired with religious gratitude, is indeed satisfied with all the dispensations of heaven ; but receives with peculiar sensibility every favor, and looks upon it as a new demand upon him for some suitable returns. The regularity, the pleasure, the cheerfulness, the grateful emotions and affections of a rectified heart, are a counterpart of the beauties of spring, and of the wise and beneficent administrations of the universal Governor. To be excited to thankfulness and obedience by the propriety, beauty and beneficence of God's works, is the characteristic of a truly grateful and pious mind, and as highly embellishes man, as blossoms and verdure beautify the spring.

Since, therefore, the sentiments of nature, the impulses of honest affection, the pleasing objects of creation and the undeserved bounties of Providence, are strong incentives to gratitude—how unnatural and base is that mind, in which constant goodness cannot excite a sense and acknowledgment of obligation—which kindness cannot move, nor benefits engage ? As he who

Can view the beautiful objects around him with a fallen indifference, or without the most pleasing emotions, must possess a brutal stupidity, so he, that in the midst of prosperity, when all nature smiles around him, and a confluence of delights is flowing in upon him, can forbear to raise his thoughts with pleasure to the source whence all these streams of life and happiness flow, betrays a degree of baseness and ingratitude, of which brutes can never be guilty.

Can any of you, my neighbors, want incitements to gratitude, when the storehouses of nature, of providence and of grace, are opened for your supply and entertainment? Look at your personal enjoyments, and your domestic accommodations and endearments! Look at the liberties and resources of your country! Above all, look into your Bibles! and then look upward to Heaven!

N^o. X.

The ill Effects of a false Shame.

True modesty is ashamed of every thing that is criminal; false modesty, of every thing that is unfashionable.—*Addison.*

EVERY excellence has its counterfeit. According to the general mode of expression and apprehension, there is a *true* and a *false*, with respect to every human virtue; a true and a false modesty, a true and a false shame. Modesty and shame, though nearly allied and connected, are dis-

tinct qualities, or affections of the mind. I do not spend time to investigate the peculiar nature and properties of each, by which the one is distinguished from the other ; but shall treat the passion of shame in the human breast, as a principle designed for the regulation of the conduct and which, therefore, should be directed and exercised to this end : To excite to that which is right and laudable, and to prevent that which is improper and discommendable. To be ashamed of some things, and to value ourselves upon others is a quality inherent in human nature. Every man has felt in himself the operation of this passion, or seen the effects of it in others. And happy would it be if every one were so instructed so educated and so guarded, as never to dishonour himself, but for an action, or omission, or sentiment that was in some degree faulty, or shameful ; if we were possessed of sufficient fortitude and resolution to take every step, and to perform every action that was laudable in itself, and suitable for him in spite of the scorn and laughter of fools. It would be the case, if every mind could rightly comprehend, if every heart were rightly disposed and if propriety of conduct were the invariable aim. But in nothing do we show ourselves so much under the power and influence of custom and education, as in this. The opinion of others and not the fitness, or unfitness of things, is what too often excites our shame, or strengthens our confidence. Under these circumstances, therefore, this passion is not fit to be a governing principle ; for it can lead to no steady conduct ; only to a conformity to the sentiments and practices of those with whom we happen to live, by whom we wish to be esteemed. How many are there who are so much influenced by the opinion of others, that they will do anything for the sake of gaining the applause of their

ciates, or spectators, will behave or express themselves, in a manner that they ought to be ashamed of ? Their consciences dictate truth and duty, and their hearts prompt them right ; but the sentiments of their companions are wrong ; and yet these sentiments will gain the ascendancy and the victory over their better judgments. They are proof against the authority of the divine law, and the approbation of conscience ; but have not courage to withstand ridicule. Any practice that is good they have not resolution to adopt, when it is unfashionable ; and an action, or custom that is wrong, they are unwilling to discard, if it be adopted by their acquaintances and associates. They are ashamed to be singularly virtuous and good ; but they are not ashamed to be wicked ; though wickedness is the most shameful thing in the world, and goodness the most laudable and godlike. Many a fop would be more ashamed of an unfashionable buckle, than of the breach of any one of the ten commandments. Many a female, who wishes to be thought a fine lady, would be more pleased to have it said, that she excelled all others at church, by the richness and gentility of her dress, than by the humility and sanctity of her demeanor. Have we not seen, or heard of those, who, for fear of the jeers and reproaches of some whose company they frequent, will renounce christianity ; or, to recommend themselves to their libertine companions, will endeavor to turn its doctrines or duties into banter ; or will neglect to perform those public and private acts of piety and devotion, which are highly becoming such dependent creatures, and absolutely necessary to their perfection and felicity ; or, are shy of appearing, or of being thought to be serious and conscientious persons ?

It is highly fitting that we should pay a proper deference to the opinion of those with whom we are conversant ; but it is of much greater importance, that we secure the approbation of our own hearts, and of Him who searches them. A shameless person, is an abandoned, and truly despicable character. But no one should be ashamed of what is really commendable and beautiful, and tends to beautify the character in the eyes of superior beings. Nothing, indeed, is more absurd ; nothing exposes a person more to the contempt and scorn of enlightened and perfected spirits, than such a perversion of sentiment and disposition, as to glory in his shame, or to be ashamed of what is his true glory. This a man does, when, as a fine moralist observes, " he is ashamed to act up to his reason, and would not upon any consideration, be surprised in the practice of those duties, for the performance of which he was sent into the world. Many an impudent libertine would blush to be caught in a serious discourse, and would scarce be able to shew his head after having disclosed a religious thought. Decency of behavior, all outward show of virtue, and abhorrence of vice, are carefully avoided by this set of shamefaced people, as what would disparage their gaiety of temper, and infallibly bring them to disgrace. But this is such a poorness of spirit, such a degenerate and abject state of mind, as one would think human nature incapable of, did we not meet with frequent instances of it in our intercourse with the world."

 No. XI.

An ill Temper destructive of Happiness.

' Our steward, butler, cook and all
 You fright, nay, e'en the very wall ;
 You pey, and frown, and growl, and chide,
 And scarce will lay the rod aside."

" TO whom do you apply these lines ?" Mrs. *Snarling*, when I read them the other to a circle of neighboring women who were ing at my house, " Did you mean to characterize any of the company ? You could not mean, surely." No, madam, said I, the company are all excepted ; and no woman could think of applying them to herself ; who studies to be agreeable and wishes to communicate happiness both at home and abroad. " I dare say," said Mrs. *Black-* " that none of you can be at a loss to whom to apply them ; for though they will in some measure suit a number of our acquaintances, yet you all agree, that they fit Mrs. *Growly* to a hair. I thought of her in a minute—the very first—as I as ever I heard them read. You all know she is a scold ; and I dare say you have all seen her in a passion ; for she is seldom indeed, in good humor. And when she is in a passion, then it is clear ! Why, her very looks are enough to threaten the wall. And when you add to her hateful looks, the doubling of her fist, the flourishing of the broom, the sound of her voice, and,

the venom of her tongue, no wonder that maids, children and husband, are glad to get out of the way. Why, if I were to be forever scolding so, my man would not live with me. He would travel off to the Ohio first ; or *lift*, and go against the Indians ; and you would not blame him neither."

" Well but Mrs. *Blackall*," said Mrs. *Nettlefield*, " I don't believe that Mrs. *Growly* is worse than a hundred others. I know she is bad enough, if all they say is true—but then I believe her husband is to blame as well as she. He don't get her every thing she wants. And I myself have seen him look cross, when he has come in from work, and seen not more than a dozen of us enjoying ourselves at the tea table. It is enough to make any woman scold, if she can't do as she has a mind to.—Fine times, indeed, if we ladies can't pay and receive visits when we please, without our husbands interfering. What are our tongues given us for, if we mayn't complain when the men pretend to abridge us of our privileges, and of our pleasures ?" " But, ladies," said Mrs. *Manburn*, " Why do ye take these lines of a saucy poet to yourselves ? Why are ye so willing to own that *our* sex only have a hand in raising the whirlwinds and storms, which frighten and blow away the tranquility and happiness of families ? The *men* are never in a passion, are they ? Never put on their *fearful* looks—never bluster—never swear—never kick over the chairs—never threaten ?—I am sure I have heard and seen as much as this, and more too."

I know not how long these neighbors of mine would have run on in this strain, and asserted their rights and privileges, displayed their talents and eloquacity, and thereby hurt the feelings, or raised the wonder, or excited the pity, or the ridicule of

other ladies, in whose gentle bosoms the softer passions presided, had I not taken down a volume of Knox's Essays, and read to them the 122d number, on *the importance of governing the temper*. I will quote one or two sentences for the advantage of all my neighbors. "A bad temper bitters every sweet, and converts a paradise into a place of torment. So much of the happiness of private life, and of families, depends on the government of the temper, that this ought to be a principal object in a well conducted education. Let every method, therefore, be used, which reason, religion, prudence and experience suggest, to accomplish the purpose of sweetening the temper, and banishing the furies from society. May the endeavors be successful; and may we only read that there have indeed been such animals as threws and viragos, but that the breed extinct in England, like the breed of wolves."

Nº. XII.

the Sufferings and Fortitude of the first Settlers of Newengland.

Tanta malis erat Romæque condere gentem.

So mighty an Undertaking was it to found the Roman Nation.

DECEMBER 27, 1798.

AS the silent lapse of time has brought us the uncomfortable month of December, and to those days which are the shortest, and often the least in the year, it may be well for us to re-

member, That this is the season in which our forefathers, the first settlers of Newengland, began their settlement on the inhospitable shores of America. Their first arrival, indeed, was on the eleventh of November, sixteen hundred and twenty ; one hundred and seventytwo years ago ; though they did not fix on a spot for settling, till the twentieth of December. And the thirtyfirst of this month, seems to have been the first Sabbath which any of the people solemnized in the place of their intended habitation. At this unfavorable period, in this rigorous climate, they had to secure the friendship of the natives, to provide houses and other conveniencies against the increasing inclemencies of the weather and the fury of the wild beasts, and to contrive for the future support of themselves and families. As if Heaven designed to try them sufficiently by sufferings—scarcity, sickness and death were sent among them, whereby they were greatly reduced and distressed, though not wholly discouraged. Their prospect must certainly have been dark and intimidating. For, besides the unfavorableness of the season, and their being destitute of every shelter but the trees and the heavens, the savage Indians, they knew not how many were in the neighborhood ; the nearest plantation of civilized people, was a French one at Port Royal ; and the only English ones were at Virginia, Bermudas and Newfoundland, the nearest of these about five hundred miles off, and every one incapable of helping them. Wherever they turned their eyes, nothing but distress surrounded them. “ Harassed for their scriptural worship in their native land ; fatigued with their boisterous voyage ; disappointed of their expected and intended country ; (for they set out with a design for Hudson’s River, but having a Dutch

et, he was bribed by his nation to steer them to instant place) forced on this northern shore, both early unknown, and in the advance of winter ; but prejudiced barbarians around them, and without any prospect of human succour ; without help or favor of the Court of Great Britain ; without a patent ; without a public promise of their religious liberties ; worn out with toil and sufferings ; without convenient shelters from the inclement weather ; and their hardships bringing on a general sickness, which reduced them to great remitties, bereaved them of their dearest friends, and left many of their children orphans." Within six months' time above half of their company were carried off, whom they accounted as dying for the noble cause, whose memories they consecrated to the dear esteem of their successors, and bore all with a christian fortitude and patience, as extraordinary as their trials.

They betook themselves to build them houses, rather hovels, which they covered with thatch. But they were scarce finished before they were burnt to the ground, by a spark lighting on the roof. They rebuilt as soon, and as well, as they could, for fear of the natives, many of whom appeared inimical, fierce and threatening, and endeavored to excite a general prejudice against them, and a design to extirpate them. But they were restrained, and kept peaceable for several years.

When the Spring opened, they began to try the fertility of the soil, and whether they could raise anything for the support of themselves and families. They planted Indian corn, the peculiar grain of the country, which they had never seen grow before, much less lived upon, until their arrival. And made of it was not very agreeable to their

stomachs, though they were glad when they got a supply of this, which was not always safe; for, divers times during the space of years, and for a considerable time together were in want of provisions, particularly which reduced them to great straits. For than three years after their arrival, they had no horned cattle; consequently they must be continual want of milk. But yet, they were fully preserved and supported.

When their health, and strength, and spirits thus impaired, the savages renewed their scoffed at their weakness, and boasted how easily they could cut them off. They had been in the country but little more than two years, and were more than one hundred in number, when a conspiracy was formed among the natives, to exterminate them; which they might easily effected, had not a kind Providence intervened, and caused a discovery to be made of the

In the year 1635, about fifteen years after their first arrival at Plymouth, the Pequod Indians commenced hostilities by cutting off Captain Stone and his company, and doing off the chief. But by the united forces of Massachusetts and Plymouth and Connecticut, they were subdued; which struck a damp upon them and prevented any open hostilities for many years. In which time, the English were created, that in the Massachusetts' colony were able to raise four thousand foot soldiers and four hundred horse. But notwithstanding what is called Philip's war, endangered the being of the colony; and it was a question, whether the Indians would not prevent the total extirpation of the English. This broke out in 1675, and continued a bloody

e westward till after Philip's death, and at the
ward, a considerable time longer.

But the limits of this paper will not allow me
particularize many of the Indian wars, nor the
ueltries, massacres and depredations, which the
st settlers and the frontier towns, experienced
r a long course of years.

If we trace the progress of the Newengland
olonies, until they became free and independent,
id consider what dangers they have escaped, what
as of difficulties they have waded through, and
it of what darkness and embarrassments they
ve emerged into light and gladness, we are con-
rained to say, *The Lord hath done great things*
r us.

These few historical traits I have collected and
cited with a view of refreshing the minds of
y fellow citizens with a grateful remembrance
some of the early important events which re-
te to the settlement and growth of this country ;
id to awaken a curiosity in those of my neigh-
ors, who have not searched into the history of
merica, to acquaint themselves with it. I wish
so to excite an admiration of the magnanimity, as
ell as piety, of the first settlers, and a veneration
r their memory. Remember, my friends, that
a dreary, uncultivated wilderness, the habitation
f savages, both brutal and human, our worthy
refathers sought an asylum from civil oppression,
id religious persecution. Though brought up
the lap of plenty, amidst numerous relations
id acquaintances ; and though they had to ex-
ose themselves to the unknown hazards of a
ng voyage, across a tempestuous ocean, and take
p their residence in a howling wilderness ; yet
is they preferred, for the sake of enjoying civil
erty, and liberty of conscience. And though

they were opposed, and driven back by contrary winds and storms, yet their resolution failed not Heaven, that inspired them with it, enabled them to persevere; and at length conveyed them safe to these American shores. And we their descendants are enjoying the happy fruits of their protection, their toil, their example and their prayer

"O may we lose these useless tongues,
When they forget to praise."

N^o. XIII.

On Selfknowledge.

— Certe descendit quædam ex alto — Juv.

From Heaven descends the precept, KNOW THYSELF.

OF so much importance has an acquaintance with ourselves been considered, in all ages and nations of the world, that the command which enjoins it, was supposed by the heathens, to be of divine original. Those who enjoy the light of divine revelation; with pleasure recognise it among the maxims of inspiration. It has accordingly been successively recommended by philosophers, poets, by moralists and divines, by ancient and modern essayists. But though the subject has been so often and so ably handled, so earnestly treated; and though a proficiency in this science enters so deeply into the system of every man of duty and happiness, yet people in general are

backward to learn, or so heedless in applying their knowledge to use, that they need *line upon line, and precept upon precept*. Though it may be difficult for a writer of no greater experience than myself, to suggest any thing new, or to enrich the subject, or recommend the study, by any original thoughts, yet I am so impressed with the importance of it, as to venture to subjoin an attempt of my own, however feeble, to the many able ones which have already been made by others. And though I should only remind my readers of what they knew before, yet it may be an advantage to some to be thus reminded ; their fainting resolutions may be revived ; their scattered ideas may be collected, and their sluggish endeavors invigorated. By these means they may make speedier advances both in the theory and practice of this interesting science.

Selfknowledge, in its largest view, comprehends every thing that may be known concerning our compound nature, consisting of a mortal body, and an immortal and rational soul. But the most important part of the knowledge of ourselves, is that which concerns us as moral agents, and is necessary to direct and animate our moral conduct. As the creatures of God, we are endowed with capacities by which we may honor the Being who created us, and benefit those with whom we are connected and conversant ; answer the end of our existence here, and make advances towards that perfection and felicity, of which our natures are capable, and for which they were designed. If we know ourselves, we are sensible of our weaknesses and wants, and shall be ready to acknowledge that, on account of these, we are very dependent on our fellow creatures, and absolutely so on our Creator. Especially shall we be sensible of our

inspection of their inward disposition, that knowledge of their moral state, that acquaintance with *the hidden man of the heart*, which is requisite to a propriety of behavior in every department of life, and consequently, to the attainment of applause, perfection and felicity.

Great proficiency in this most useful of sciences, is, indeed, attended with difficulty. Our minds are dark ; our faculties are weak ; our hearts are deceitful ; our motives and springs of action are intricate ; we are averse from familiarizing ourselves with deformed objects ; self flattery and self partiality, bias and blind our judgment ; we had rather look abroad than at home ; and we are disinclined to know the worst of ourselves. But, my fellow candidates for an examination in order to an admission into, or rejection from, the University of Heaven, let no obstacles prevent, or discourage, your becoming adepts in the knowledge of your own talents, duties and dispositions :

" Know well thyself, presume not God to scan ;
The proper study of mankind is man."



N^o. XIV.

The Importance of Justice.

Dilige justitiam moniti, et non temere Divos.—Virgil.

Be wise, be warn'd, to justice still adhere ;
Your God, your conscience, and the laws reverse.

THAT mankind were formed for society, is evident from their inclinations and universal practice. It is impossible that such creatures as we are, with such capacities, such social affections, should be happy in solitude, or answer the purpose of serving our Maker, cultivating the earth, cherishing and supporting our bodies, or improving our minds in knowledge and virtue, and advancing to the perfection of our nature, without uniting with, and assisting one another. By living in society, our mutual wants may be mutually supplied, and the comforts, security and happiness of each individual, the more easily attained. But in order to this, there must be certain rules and laws for the direction of the community, by which all the members must be governed. As they are all mutually connected and dependent, they should all be mutually friendly and helpful. No one should be negligent in performing his part towards the general welfare ; much less should any one diminish the common safety, peace and interest, by injuring another. Every one, though connected with others, and belonging to society, has his par-

ticular feelings, which may be wounded ; his particular rights, which may be infringed ; his particular character, which may be defamed, by evil passions and actions of others, unless restrained within proper bounds. Hence it is evident that *humanity* and *justice* are most important virtues, absolutely necessary to the well being of society, and incumbent on every individual towards others. The universal and unrestrained exercise of these virtues, would produce as great a degree of social happiness, as could be enjoyed on this side heaven. In other words did every member of the community love his neighbor as himself and in all his conversation and conduct, observe the Golden Rule, the world would wear quite a different face from what it does now ; the *Satanic* reign would again return ; the golden age would exist otherwise than in fable and imagination ; universal peace would be proclaimed ; universal righteousness would be practised ; and universal security and tranquility would be enjoyed.

But the complaints of those who cry out of wrong, show a very different state of things. were we to hearken to all the accusations of the injured, and of those who think themselves injured ; were we to attend to the multiplied business of a multiplied order of men, who are concerned in civil and judicial processes ; were we to examine our prisons, and see how thronged they are with delinquent, or criminal inhabitants ; could we tell how many are ripe for an admiral's gallows, and what numbers deserve no better destiny, should we not be ready to exclaim with the oriental sage, *Judgment is turned away back and justice standeth afar off : truth is fallen from the streets, and equity cannot enter.*

If half the complaints which men make against each other be founded in truth, it is an additional evidence of the importance of justice and benevolence to the happiness of individuals, and of a community. It therefore, the evils we suffer in society, arise from the wrongs, and ill treatment we receive from our fellow men, the remedy is plain, viz. to return every man from the evil of his doings, to the steady practice of universal righteousness and charity. They, therefore, are the greatest benefactors to mankind, who do the most, by their example, influence and authority, to promote that righteousness which exalteth a nation, and that good will, which is the sweetener and the cement of society ; and they are the best members of a community, other things being equal, who are most upright, honest and friendly in their dealings. This representation gives us a striking idea of the atrocious nature of the sin of fraud and injustice, and of the odious and detestable character of every knave.

The laws prohibiting and punishing unrighteousness, are not to be considered merely as human laws, invented and enacted by men, for the regulation of society ; but being founded in the reason and nature of things, and established by the authority of the Supreme Legislator ; and the sanctions of these laws are not merely the disgrace, the fines, the imprisonment, the restitution, and the capital executions, which the welfare of society makes necessary ; but the displeasure of the Almighty, the vengeance of heaven. So that however secretly the villain may carry on his designs, in defrauding his neighbor, or the public, there is a vigilant eye which never loses sight of him, and which will bring to light the hidden things of darkness, and make known the counsels

of the heart. And however fortunate the cheat, the perjurer, or the fraudulent dealer may be, in evading the laws, and escaping the punishment from men ; yet there is a tribunal which it is impossible to shun, and a perdition, which nothing but a seasonable repentance and restitution can prevent.

In countries and towns that are populous and wealthy, many are the temptations, the opportunities, and the stratagems, to cheat, plunder and defraud. Many also are the deceitful arts, by which the covetous and unjust become reconciled to their iniquitous practices, and half believe themselves to be honest. Some are ready to think, that because of their particular character, or situation, or employment, or circumstances, they are privileged beyond the multitude ; and are excusable if they take those liberties which would be unlawful in others. They who are entrusted with public monies, or act in any capacity as stewards of the public, may think perhaps, that the fine opportunity they have for helping themselves ought not to be missed ; that scarce any body else in their situation would miss it ; and that their own personal merit, and the importance of the business they are transacting will warrant them in increasing their own profits, to the wronging of individuals as well as the public. Others may think, perhaps, that because they belong to such a particular profession which is so fortunate as not to be subject to much control, or check, they may therefore annex what perquisites, or privileges, or prices for their service they please, and nobody has a right to charge them with dishonesty. Those who are engaged in any particular trade or business, whose employment it is to buy and sell and get gain, may think it lawful for them to purchase

little, and to sell for as much as they possibly according to their lucky opportunities, or the ties, or the weakness, of the persons with they deal. Some, because of the misfortune they have suffered, and the straitened circumstances to which they are reduced, may think antable to help themselves, by enhancing counts against those with whom they have ; or by borrowing from the rich, without prospect, and perhaps, without a design of ng. There are others, we know, who stick counterfeit, to forge, to steal and to rob. of these would, no doubt, excuse themselves, tennate, yea, in their own deceived imagination, annihilate their crimes, by the necessities which they are driven. It is also the plea of that it is difficult to know the exact boundary between right and wrong ; that in many there is no invariable standard ; and that in their dealings with each other, are supposed to be cautious and vigilant each one for self, and in this respect, are on equal ground, consulting the advantage of those with they deal.

all must own that there is such a thing as justice, and such a thing as injustice ; and that are directly opposite to each other. They own too, that there are such commands as *we are to love our neighbor as ourselves*, and *to love others as we would have others do to us*. If we know our own rights, we may know the rights of our neighbors ; if we know what we ought to do towards us, we may know what we ought to do towards them. In short, if we have an honest mind, and mean to maintain a conscience, as well as a fair reputation, we seldom go beyond the line of rectitude, and

never commit a real injury. We are then danger of going astray from the path of uprightness and honesty, when our hearts are warped covetousness and self interest, and when we wish help ourselves, to the hurt of our neighbor.

" Though each by turns the other's bounds invade,
As in some well wrought picture, light and shade,
And oft so mix, the difference is so nice
Where ends the virtue, or begins the vice,
Fools ! who from hence into the error fall,
That vice or virtue there is none at all.
If *white* and *black* blend, soften and unite
A thousand ways, is there no black or white ?
Ask your own heart, and nothing is so plain,
Tis to mistake them, costs the time and pain."

Nº. XV.

An Address to a private Association on the Subject of Improvements.

Quod si non hic tantus fructus ostenderetur, si ex his studiis delectatio sola petita tamen, ut opinor, hanc animi remissionem humanissimam, ac liberalissimam caretis.—Quod si ipsi hac neque attingere, neque sensu nostro gustare possent, eorum eo mirari debemus, etiam cum in aliis videremus.—Cicero.

" But were pleasure only to be derived from learning, without the advantages which we have mentioned, you must still, I imagine, allow it to be a liberal and polite amusement. Though we ourselves were incapable of literary improvements, and had no relish for their charms, still we admire them when we see them in others."—*Duncan.*

IT is with peculiar satisfaction that *General Observer* discovers in his fellow citizen growing thirst and relish for useful learning, and disposition of the legislature, in men of wealth and influence, in the leaders of a considerable num

of towns, and in many parents, to encourage and gratify it. In addition to the colleges and universities heretofore established, and the reading, writing and grammar schools, which towns in general are obliged to maintain, academies and incorporated societies have been instituted for the cultivation of the arts and sciences, or some particular branches of them, which distinguish the present as an inquisitive and improving era, which reflect the highest honor on their founders, and bid fair to promote the most important interests of society and of humanity. Besides these, there are, I am told, a number of *voluntary societies* in some of our populous towns, persons associating together, and corresponding for mutual improvement, that they may be qualified and animated to act their several parts in life, with the greater advantage to others, and honor to themselves. In some such society, I imagine, the following address was delivered. A copy having been handed about, among a few select friends, I was permitted to read it, and at length obtained leave to make it public.

“ The first address upon any new and singular occasion, the first breaking of silence after a long pause in conversation, the first words we utter after being seated in a polite circle of strangers, and I may add, the first sentence we form in any regular composition, or even in a familiar letter to a friend, whose good opinion we value and wish to retain, is often attended with greater perplexity, and lays a person under deeper embarrassments, than all the succeeding parts of the performance. It is this difficulty, among other reasons, which has given birth to apologies. Scarce any speaker whether ancient or modern, who has addressed an audience upon any unusual or impor-

tant occasion, but has thought it necessary to conciliate the favor, and attain the patient attention, and candid decision, of his hearers, by an exordium of apologizing sentences. These apologies have, in many cases appeared pertinent and graceful, and have well answered the intention. In many other instances they have been turgid and fulsome, stiff and awkward, improper and disgusting; and the apologies themselves, however necessary, have stood in greater need of an apology, than the rest of the performance. While, therefore, I am looking out for a safe course in which to steer my trembling bark, which, though old and weather beaten, is unpractised in the seas into which it has now launched, I wish to avoid every rock upon which others have suffered shipwreck.

"Though novelty be generally considered as grateful to the human mind, yet there is sometimes a novelty of situation, and a novelty of service, which create a temporary perturbation. From a consciousness of inability, or from some other laudable principle, or perhaps from pride, we tremble, lest raised expectations should be disappointed, or wished for applause withheld.

"When a society, and especially such a candid and fraternal society as this, elects one of its members to an office, or assigns him a task for the necessary regulation, or the advancement of the important ends of the society, perhaps it is better, unless there may be some special objections, to wave all needless and troublesome excuses, to submit in silence to the judgment and will of the majority, and exert his best abilities to execute the trust assigned him, though he may be conscious, as I am at present, that there are others in the society who could execute it better.

" This society was instituted for the most laudable purposes. To advance the interests of literature and of virtue ; to cultivate and enrich the mind ; to improve and meliorate the heart ; and thereby, to enlarge the capacity, and strengthen the desire, of promoting to a higher degree, the virtue and happiness of mankind, is a pursuit the most worthy and godlike. To cultivate the arts of speaking and of composition, so as to be able on any occasion, to speak with propriety and without embarrassment, or to write with pertinency and elegance, is an acquisition at once highly delightful, useful and ornamental. But an acquisition of much greater importance and excellence, is, the discipline of the heart, the government of the passions and appetites, the sweetening of the temper, the habit and exercise of godlike benevolence. To accustom the mind to think justly upon every subject, especially upon those of morality and religion, to temper the heart to the purest exercises, and to train it to the love and practice of whatever is virtuous and praise worthy, is an employment which the united voice of reason and conscience, of interest and pleasure, of the approbation of mankind and of eternal wisdom, declares to be the most necessary and noble. To attain this moral perfection of human nature, was the design and tendency of the instructions and discipline of the schools of the ancient philosophers ; yea, I may add, that to attain this, is the design and tendency of the precepts of Jesus Christ, and all the institutions of his holy religion.

" With so noble a design, I am happy to observe that the purpose of this society so exactly coincides ; and that the members of it, in general, are so engaged to promote it. Happy am I to observe such a thirst for intellectual improvement.

such proficiency in the arts of speaking and writing, such marks of genius, such attention to the duties, the interests and the regulations of the society, such harmony and decorum in our meetings, and especially such a veneration of the Deity, such a disapprobation of vice and regard to virtue, manifested in the several exhibitions, as does honor, especially to the younger brethren of this agreeable fraternity, and is a pleasing presage of future usefulness, of moral excellence, and of the most exalted intellectual enjoyment. To be admitted a member of this society, and to be at once a witness and a partaker of its improvements, is what I reckon among the most agreeable circumstances of my life. This head, which is grown dull and grey with age and infirmity, grows wiser and brighter by attending the performances of this literary band. This heart, which began to grow cold and callous by the embittering events, and encreasing lassitude, of more than fifty years, has been warmed and animated to new sensations of pleasure, by mixing in this fraternal circle, noticing its improvements and sharing its satisfactions.

“ When I look back upon the early part of my life, and consider the small advantages which were then enjoyed, the defective taste that was then discovered, and the little pains that were then taken, even in some of our colleges, to refine the sentiments, to polish the style, to correct the productions of the pen, or improve the eloquence of the speaker, compared with those which now offer themselves to inquisitive youth, in schools, in academies, in select societies, and even in private families, I am constrained to felicitate the rising generation on the superior advantages they enjoy, and to congratulate my country on the increasing *number of her cultivated sons, and on the easy*

ment, and wide diffusion of useful learning.
 Happy country ! didst thou but know and improve
 the means of securing thy felicity ! Illuminated
 by the united beams of liberty, of science,
 of christianity. Happy youth ! who are born in
 such a country, and in such an age ! May you
 not disappoint, on the contrary may you greatly
 exceed, the most sanguine expectations, and the
 warmest wishes of your fellow citizens, and of
 your friends ! May you ever enjoy those honors
 and satisfactions which result from an enlightened
 understanding, and a refined taste ; from a well
 governed temper, and a pure heart ; from a dis-
 creet benevolence, and an unsullied character ;
 from the applauses of your conscience, of your
 country, and of your GOD.

 N^o. XVI.

 False Pretensions to Patriotism.

*I idcirco meliora probeque,
 Detiora sequor.*

" I see the right, approve it too,
 The wrong I take, the wrong pursue."

THE *General Observer* would merit the
 rebuke of an inattentive and superficial Observer, if
 he did not notice the glaring inconsistencies of
 this kind. But it is impossible to notice them all,
 to point out their dishonorable nature, or baneful
 effects. Hypocrites in religion, and pretend-

ers in art and science, every where about Falsehearted friends, deceitful partners, fraudulent dealers, doubletongued courtiers and preter patriots, infest, more or less, every community furnish a frequent topic of discourse for every circle, and too often convey disquiet to the least, but deluded heart.

The inconsistencies upon which I shall principally animadvert in this number, are those between our professions and practices, as citizens of an independent republic; which shew that patriotism, our pretended attachment to the present interests and demands of our country, is more in words than in actions.

I say nothing of speculators, of clandestine dealers, or of those whose pay is large, and whose means and services are small. My remarks are pointed to the people in general; to the many in almost every class, who are not only less patriotic than they ought to be, but less patriotic than they pretend to be. Our newspaper proclamations, private and public resolutions, respecting the good of our country, the use of home manufactures, the retrenchment of expenses, the necessity of industry and frugality, are all patriotic and economical. But what say our tables, our dress, our furniture, our equipages, our fond imitation of dissipated manners of opulent and corrupt nations?

It must be acknowledged that very considerable improvements have been made in several kinds of manufactures; that these manufactures have increased with encouragement; and that a number of gentlemen of the first character have recommended and dignified homespun garments, by wearing them as their best suits. But it is to be lamented that so few, especially among the middling

and others below them, are disposed to follow the patriotic example. As to the ladies——but perhaps it will be deemed a piece of unpoliteness and indelicacy, to insinuate that ladies should deny themselves the use of foreign ornaments, and go to wearing homespun. “Why homespun is for the vulgar, and for servants.” True—and no daughter of confederated America, whatever her rank, should disparage the manufactures of her country. But even the vulgar are not contented with homespun; but are ambitious to shine in soft raiment imported from abroad. Is there not a constant emulation and aim, among those who are called the gentry, to outvie each other in the costliness of their dress, furniture, apartments, carriages and entertainments? What is the principal business of a great part of our polite ladies, but to outshine one another in their visits, walks and assemblies? Who is it, at a ball, or private circle, who is most caressed and complimented, who attracts the greatest number of admirers, and is the most talked of afterwards? Is it not the lady, or gentleman, but especially the lady, who is the most richly and elegantly dressed? The same foolish and antipatriotic ambition reigns in the lower ranks. None can bear to have others in the same class outshine them in appearance, or outdo them in their afternoon entertainments. In the country, that family is the most extolled by visitors, not which discovers the greatest frugality, which dresses in homespun, and treats their company with their own rich and wholesome produce; but which displays the greatest fashionable finery, and the greatest plenty and variety of foreign luxuries. Our wives and daughters love to fare sumptuously and delicately, when they visit their acquaintances and friends; and they must treat their acquaint-

ances and friends at least as sumptuously and icately, when they return the visit. In places, if visitors are not treated with wine punch, or at least with a plenty of spiritous li of some kind, in addition to green tea, and sugar, and rich cake, &c. &c. they complain of stinginess, and meanness, and an unwillingness to be company. So that the noble virtues of generosity, friendship and hospitality, are estimated as the luxury of our treats.

Upon the whole, I think I need not fear I am charged with ill nature, or prejudice in my conclusion, that there is still reigning among us too great a share of pride, too great an attachment to old habits of imitation, too great a want of national, independent spirit, and of the simplicity of true republicanism. In our retired thoughts, indeed, and in our sober discourses, we are Americans; but in our pleasures, and manner of living we too nearly resemble Europeans and Asiatics. In words we recommend what is economical and patriotic; in practice, we hurt the interests of our country, and of our families, by our extravagance. We wish others to be frugal at their boards except when we visit them, and to wear their own manufactures; but had rather be at liberty ourselves to use foreign superfluities as we please. We condemn others for living high, and dressing gay; but we are secretly pleased, at least our wives and daughters are, when we can spread a richer table, display more elegant apartments, costlier furniture, shine in gayer apparel, and travel by them in more splendid vehicles. We complain that a reformation is needed; but have no resolution to lead the way.

The following narrative of a countryman confirms the foregoing remarks.—In conversa-

upon the times and manners of the people, he told me, that he was much pleased with what he had read in the newspapers, and heard people say, concerning the use of our own produce and manufactures, and the disuse of foreign superfluities. He thought, if this was going to be the general practice, his wife and daughters would be content to leave off drinking tea, and wearing calico, and worrying for silks, and shawls, and muslins, and nobody knows what all, and to live upon the produce of their own industry, and their own farm ; and then he thought he should be able to pay his taxes and get out of debt. " Accordingly," continued he, " we went to work, and not only clothed the family, but made cloath to spare. I thought I would carry a handsome piece of woolen for men's wear to Boston, as I understood that gentlemen were going to clothe themselves in homespun, expecting it would be in great demand. But, to my surprise, nobody wanted it, unless I would let it go at a low rate, or for trifles out of their shops. They told me that homespun was not much inquired for ; that since negroes were set free, gentlemen did not want it to clothe their servants with ; that they guessed I should find a better market for it in the country, where people could not afford to buy broadcloth, and where homespun was decent, as the country people were used to it, &c. Every thing I saw and heard," added he, " convinced me that I was mistaken in my expectation of what Boston people were going to do. As I was in many shops, I heard many things inquired for, and saw a great deal of fine trumpery looked at ; but almost every thing was imported. When the ladies were cheapening shoes, or gloves, or any other knickknacks, if they found out that they were *American*, they would

throw them down, and leave the shop. When I got home, I found my girls as much disappointed and vexed as myself; but from a different cause. They had been on a visit at Captain *Thimbleton* where were the principal girls in the neighborhood, and two or three others from some place near Boston. They dressed themselves in clean white gowns, and lawn handkerchiefs and aprons, of their own spinning, expecting to be admired and complimented on account of their duffy and handsome clothing. But to their mortification, our neighboring girls, who are whit better than mine, had on their patches, soot; and the strangers, who are nothing better than honest tradesmen's, or butchers' daughters were decked out in their silks, and every thing swearable. And what vexed my girls the more, to see themselves neglected by the young men while these dressy flirts engrossed all the attention, and enjoyed all the compliments of the whole company. To add to the present mortification of my daughters," continued the husband, "I had brought home no chintz gown for them; no, nor any green tea, as they call it, loaf sugar, to treat these same fine ladies when they should return the visit; and, *should they do?* they said, *for the company we certainly expect as good at our house, as they at Mrs. Thimbleton's.* And I can tell you this, sir," said he to me, "that our minister, being a good federal man, as they say, was glad to preach at Boston upon a public occasion. Thinking, as the times were, it would be most commendable to dress in homespun, his wife gave him a full suit. But how was he stared at, when he got among the gentry at Boston! One said he ought to have known better than to come to

place, to preach on such an occasion, in such a dress. Another said, he guessed he lived in an obscure place, among a poor, or covetous people, and that he had but a small salary. Another replied, that his people ought to have helped him to a suit of broadcloth, seeing he was honored so much as to be appointed the preacher of that day. But," said the countryman, striking his hand on his knee, as he finished his complaint, "I had rather wear homespun, and live upon the produce of my farm, and honestly pay my debts, than drink tea, and toddy, and flip, and what not, and owe for it all the time, and die in debt, and leave my family miserable, and my creditors suffering by my means, and cursing me in my grave."

N^o. XVII.

The Folly and Mischief of indulging too high a Taste for Elegance and Show.

IT has often been lamented, and sometimes with indignation as well as grief, that custom and fashion govern the world ; that mankind are mere slaves to these arbitrary tyrants ; that rational creatures, male as well as female, bow their passive necks to their yoke ; submit unresisting to their nod ; and follow obsequiously whatever they lead ; that few or none have courage to assert their native independence, or exercise a manly freedom, and live agreeably to the dictates of prudence, rather than those of pride and fancy ; that in opposition to their judgment, their

conscience, their comfort, their interests, their health and rational satisfaction, multitudes will dress, will eat and drink, will spend their time, will engage in certain kinds of amusement, not so much to display their wisdom, their benevolence, their usefulness, as a fashionable taste and to make a splendid show.

A fondness for notice and distinction is both inherent and cherished, in every human breast. But if mere notice and distinction were the objects at which we aim, an unfashionable dress, or uncouth appearance, would answer our purpose; none being more attentively observed, than those whose garb, gait, manners, or way of living, are opposite to the reigning mode. But our ambition is to excel in our appearance; to make an enviable figure in the eyes of others. We wish, not only to be noticed and distinguished, but to be admired and imitated. We are fond of being gazed at, not with disgust and contempt, but with awe and respect, or with envy and conscious inferiority. Hence expensive elegance in our buildings, furniture, dress, carriages, and the provisions of our tables. This is by no means culpable, or discommendable, when it is neither the cause nor the effect, as too often it is both, of pride, luxury, extravagance and irreligion.

An ambition to make a figure in the world, as it is understood in the fashionable world, is very different from a desire of distinguishing ourselves by our usefulness, our exertions to promote the social virtues, and social happiness. But in doing this latter, there is no need of shewing ourselves singular, unless it be by being singularly benevolent and good. A ready pliability to the innocent customs and fashions of those among whom we live, so far as will comport with our station and

circumstances, is but a decent respect to them, and will tend to give a greater weight to our advice, and greater influence to our virtue. But the mischief is, many are so fond of making a fashionable show, as to injure, and in many instances to ruin, their tranquillity, their reputation, their estates, their families and their creditors. Exceeding the limits of our income, encroaching upon the proper duties of our station, or involving others in loss and distress, for the sake of making a figure, is extravagance, is wickedness, and is the too common effect of an ambition to outshine others in the fashionable world.

Tom Snipson, the son of an honest taylor, thought rather meanly of his father's occupation, and therefore, agreeable to his request, was put behind the counter, in the shop of an eminent trader. Here, he thought, his powdered and crisped hair, his ruffled shirt, his tight breeches, his silk stockings, his glossy shoes with strings, would attract many admiring eyes, and procure him distinction. He soon sets up for himself; and though he was thought to be a finical, aspiring fellow, yet, by two years industry, and good fortune, he gained considerable credit, and obtained the hand of a young lady, bred indeed genteelly, but not accustomed to economy. He now hired an elegant house, procured attendants, and all the necessary appendages of gentility; spent much of his time with his wife, in paying and receiving visits, and in parties of pleasure. But before the year came round, his goods were seized, his furniture was sold at auction, his person was arrested, and his wife taken home to her father.—But what of all this, since *Tom* had the satisfaction of *once* in his life appearing like a gentleman, and of *figuring away* for several months.

Frank Noughtworth was bred a merchant inherited a considerable patrimony. He pursued the mercantile employment with moderate success and lived honestly and decently within his income. But soon there is a war, and *Noughtworth* engages in the business of privateering. The propitious goddess favors him beyond his most sanguine expectations. The richest prizes fall to his lot; every body pronounced his fortune to be well made—he fully believed so himself. Accordingly he retires from business, purchases and builds up, in the highest taste, several elegant seats in different parts of the country. He procures the most splendid equipages, and rides in state from one palace of pleasure to another. His gardens and summerhouses are formed upon the most improved European plans, and executed in the elegant and costly manner. To preserve a uniformity, the dress, furniture, wines, entertainments and diversions of his family, must be of the best and most expensive kind. While he is eclipsing and dazzling all around him, such a rumor is whispered, that his estate is mortgaged. His creditors take the alarm, seize upon his effects, and threaten him with a gaol. Thus in one hour, all those beautiful edifices, gardens, fruit-trees, walks, vehicles, horses, &c. are in the possession of strangers. But why should he feel any degree of mortification, when he reflects what a height of gaiety and splendor he has attained? Let him console himself with the remembrance, that he once shone superior to all his competitors. And what are twenty or thirty years of humiliating obscurity, to a man, who has lived two or three, in the zenith of wealthy grandeur and fashionable dissipation and show!

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Ezra St. Jude was settled first in a small country parish—when a candidate, he was observed to be very attentive to his dress, and to put himself forward into the best company. He soon found that his situation was too obscure, his salary too small, and his parishioners too unpolished and unimportant, to answer his aspiring views, or those of his wife. He grew discontented, and upon a vacancy being made in a wealthy and conspicuous town, he soon found means to get disengaged from his people, and introduced into the wished for situation. Here he calculated, that his enhanced salary, and the many handsome presents he should receive from his wealthy parishioners, would enable him to live in style, recommend him to the notice of the higher classes, and put it in the power of his family to form connexions and intimacies with people of the best fashion. Accordingly, their apartments, their furniture, their entertainments, their horse and chaise, must all be costly and elegant; a new wig, a new beaver hat, a new suit of clothes, must be purchased every year, that he might be noticed and distinguished upon all public days, for his elegant and genteel appearance. Accordingly, he was always spoken of, and known, by the appellation of the *well dressed clergyman*. His son was sent to college, and not stinted in his expenses, lest his spirit should be cramped, and he should appear less worthy to be introduced into the politest circles. While the whole family are thus enjoying themselves, and forming plans, and flattering themselves with prospects of future greatness, elegance and pleasure, Mr. *St. Jude* is suddenly seized with a putrid nervous fever, which deprives him of his senses, and in four days of his life. Here was an end of all their glory! The estate was left under embarrassments, and barely

sufficient to pay the debts. The family are surprised and confounded at the many large accounts, and demands, that were daily sent in from shopkeepers, milliners, tailors, butchers, barbers and many others. The son was taken from college; the daughters were dispersed here and there among their relations and strangers; and the widow, with a broken heart, sunk into obscurity, and soon after into her grave.

Nº. XVIII.

On Music.

IT belongs to the philosopher to treat of the nature and power of musical sounds—to the musician, to lay down rules for the composition, or singing of tunes. The *General Observer* will only take the liberty to throw out some cursory remarks on music, chiefly as it makes a part of public worship.

“Music comprehends all those tunes which are sung by the voice, or played on an instrument.” And though there are but seven different sounds in the composition of music, every eighth being the same, yet by the skill of the musician, these sounds may be infinitely varied and intermixed, so as to produce an infinite number of different tunes. The organ of the ear is as much fitted for the perception of sounds, as the eye is of colors, and other visible objects; and as there are some objects very unseemly to the eye, so there

are some sounds greatly unpleasant to the ear. On the other hand, as there is a certain mixture of colors, and a certain symmetry and beauty in some objects, which is extremely agreeable to the eye, so there is a certain proportion and harmony in sounds, which is exquisitely grateful to the ear. The art of music consists, either in inventing these proportional sounds, or, in other words, in composing tunes agreeable to the rules of harmony ; or in learning those tunes when composed, so as to sing, or play them with exactness. A mixture of sounds without this agreement, or proportion, is so far from being music, that it is only a disgusting jargon and discordance. But a composition of harmonious notes by the hand of a master, has a most delightful effect upon the heart and passions, through the organ of the ear. Though innumerable tunes may be composed which are expressive of sportive mirth, and tend to excite it, yet innumerable others may be invented, by which a manly joy may be excited and inspired. Music of the graver kind not only excites a very agreeable sensation, but composes the mind, softens the rougher passions, stirs up those that are gentle and amiable, and disposes to calm reflection, and to the reception, the love and improvement, of important truth. Hence the use and benefit of singing in public worship. And it is worthy of our notice, that music, both vocal and instrumental, hath been universally adopted in all religions, Jewish, Christian and Pagan ; which serves as an argument from universal consent, and seems as if it were the dictate of nature, that music is to be made a part of the worship of the Deity. To say nothing, therefore, of the almost miraculous effects that have been ascribed to music, in order to recommend a judicious cultivation of it, it is enough

for the enlightened and the devout, that music is a polite art, a recommending accomplishment, that it conveys delight to every well tuned ear, that it is a proper expression of religious joy, an acceptable way of praising the Lord, and a necessary part of religious worship.

That Music was carried to great perfection among the Jews, who had their laws and institutions from heaven; that it had a great share in their public devotions, and that they considered it of high importance, is plain from many passages in their history. In the days of David, who was himself an excellent musician from his youth; who was able, with his harp, to expel the evil spirit from Saul, and who is called, by way of eminence, *the sweet Psalmist of Israel*—there was a band of music consisting of near three hundred, under three eminent masters, who, like the rest of the Levites, were released from all other business, that they might attend continually every day upon the service of the sanctuary, that there might be music every morning and evening, as well as the morning and evening sacrifice. It is worthy of remark, too, that every distinguished reformer amongst this people, took care to effect a reformation in this branch of their temple worship.

And why, it may be asked, are we enjoined to sing to the honor of God's name, as well as to address him with the common voice, as we do in prayer? Is it because the divine ear is delighted with the harmony of sounds? If so, then certainly we ought to strive after the most exquisite harmony that the human voice can form. But as we cannot suppose this to be the case, is it not highly probable, that the main reason of the injunction, is our own pleasure and advantage? And since refined and exquisite music has such a direct

tendency to calm, compose and elevate the mind, to excite grateful and religious emotions and reflections, and to render the heart susceptible of good impressions, this evinces the expediency of improving our voices and skill in sacred psalmody, and carrying it to the highest perfection of which we are capable.

The present, indeed, seems to be an era for improvement in music, as well as in other arts ; and makers of tunes, as well as of poems, and other *mental*, as well as *manual* manufacturers, have been numerous in some of the American States. Music and poetry, indeed, are sisters ; and while many of our modern psalm tunes, and other pieces of music formed for particular pieces of poetry, do honor to the skill and taste of the composers, there are many others, which shew the framers of them to have been illiterate, and unacquainted with the proper accents of poetry in our common psalms and hymns, and with the spirit of those pieces which they have set to music. In every tune there should be, not only harmony between the several sounds and parts of it, but harmony between the tune, and the sense, and the accents of the words which are to be sung in it.

It must be granted, indeed, that the modulation, of the voice, and the harmony and measure of the tune, are but of small importance, compared with the temper of the mind, and the regularity of the affections, with which we ought always to sing the praises of the Lord. But this latter being the most necessary, does not prove the former to be unnecessary. *Singing* is an essential part of divine worship, as well as *praying* ; and as in praying, though the devotion of the heart is most to be regarded, yet it is necessary that the desires of our

souls be expressed in pertinent language, and a decent pitch of voice ; so is it in singing, th we should be principally concerned to *make dy in our hearts unto the Lord*, yet we oug ways to make melody with our voices ; to praises in suitable tunes, and to sing those with accuracy, and with well modulated sou

Nº. XIX.

The Dignity of Man, and the brutalizing Nature of Deben

*Proneque cum spectant animalia caetera terram ;
 Ois homini sublimis dedit ; celsumque iuvari
 Iussit et arotibus ad sidera tollere vultus.*

IN these descriptive lines, the obser as well as feeling and fanciful *Ovid*, display striking superiority of man to all other crea on earth, in point of elegance and noblene form, erectness of stature, and sublimity of tenance. For, while other animals are de by necessity, shape and inclination, to grow the ground, human beings are formed erect ; a face expressive of the liveliest emotions o heart, and sentiments of the soul ; capable desirous of lifting the eyes to heaven, ar claiming acquaintance and affinity with sup beings. The nobleness of the human stru and the facility with which the eye can be el ed to the skies, is but a signature of the c principle within, a signature of our noble ca

ties, immortal prospects, and of what should be our exalted aims. As the spirit of the beast goeth downward to the earth, so the spirit of man ascendeth to heaven. And according to his original nature, and final destination, should be his designs and pursuits. As the soul has the preeminence, being rational, sublime and immortal, so ought to be the objects of its highest affection, ambition and happiness. There cannot be a greater perversion, or degradation, than to pursue animal gratifications in preference to moral improvements, peaceful reflections and the plaudits of heaven.

The dignity of human nature has been the favorite theme of many writers, both ancient and modern; and of some, who, by their conduct, have contributed to its debasement. For, however exalted the mental faculties may be; to whatever sublimity of honor or felicity man might be destined in his original creation, and how great soever his superiority to the highest ranks in the animal world, a vicious behavior will render him more dangerous and despicable, than the monsters of the deep, or the wild beasts of the mountains.

Man, being composed of an animal body, and an intelligent spirit, connects the animal and the spiritual worlds together. So long as he preserves the superiority of his rational part, and keeps his corporeal faculties, his senses and members, his appetites and passions, in proper subordination and subjection, he maintains his rank in the ascending scale of endlessly diversified beings, supports his own dignity, and ascertains his title of the boasted appellation of *Lord of this lower world*.

It is pleasing and wonderful to consider, that the dignity of man is impressed on his very countenance, and shines forth in his deportment. The

fiercest animals stand in awe of his majestic appearance, and retire with respect. It is the assertion of an apostle, that *every kind of beasts, and of birds, and of serpents, hath been tamed, or rather overcome and subdued by mankind.* There is one kind of animals, however, as numerous as the human species, that are in perpetual hostility with man, considered as a rational and immortal being, and too often subdue and tyrannize over him. Greater vigilance and exertion are required to subjugate these, and to keep them in awe, than to subdue all the other tribes put together. Go where we will among those whose main objects of pursuit are of a sensual, or terrestrial nature, and we shall find these *animals* in chace of *rationals*, making slaves of them, or endeavoring to hunt them down. In every devotee to corporeal gratifications, we behold *the brute running away with the man.* For my part, whenever I see parties of pleasure flocking from the capital on a Sunday; and especially when I discern among them the children of good families, and even of *clergymen*, I deeply deplore the depravity of my species, and secretly respect their horses, more than the two legged animals that ride them.

Vicious habits are so inveterate and stupifying, and especially habits of debauchery, that whoever is addicted to profligacy, excepting here and there a remarkable instance, must be given over as lost. To encourage, and console the hearts of pious parents, and of the friends of virtue, order and humanity, history supplies us with a few rare instances of a reformation from abandoned wickedness, to exemplary sobriety. Some of my readers will recollect the following :

“ *Polemon* was a young Athenian of so debauched a character, that he was scarce ever sober. One

as he was loosely dancing along the streets with a player on the flute, and a singing woman, just such a manner as Anacreon describes those who in a procession to visit the temple of the goddess, he entered into the academy which was the school of Plato, where Xenocrates taught at that time. This grave Philosopher seeing this young rake, immediately began to speak of temperance and sobriety to his disciples. And he spoke with such energy, that *Polemon*, struck with his discourse, upon the spot renounced his intemperance, tore the chaplet from his head, and cast away all the ornaments of his luxury, applied himself so seriously to the study of virtue, that, according to the expression of Valerius Maximus, cured, by one wholesome discourse, from a long abandoned rake, he became one of the great philosophers, and succeeded Xenocrates in the Platonic school."

Nº. XX.

Importance of training Youth to Morality and Candor.

religion was Lutheran; but morality, and not superstitious bigotry, was instilled in him by his father, and those who had the care of forming his heart."

Life of Baron Trenck.

THE justness and propriety of the method which this sentence informs us, was pursued in the education of Baron Trenck, struck my mind so agreeably when I read it, that I felt a wish

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that all my fellow citizens, and all my brethren of mankind would adopt it in the education of their children. Then, thought I, would mankind be wiser, kinder and happier :—*Wiser*, because ignorance is owing, not only to the want of education, but to the influence of superstition and bigotry :—*Kinder*, because, when the heart is rightly formed, it is disposed to the exercise of benevolence, and all the social affections :—*Happier*, therefore, they must be, when such ingredients of happiness are secured in the breast, and in society.

A proper education, consisting in the discipline of the heart, as well as in the culture of the understanding, evidently conduces to personal and social happiness. Ignorance is the cause, if not the mother, of superstition. And where superstition and ignorance unite their baleful shades, benevolence and happiness will by no means flourish. The sun which must enlighten the mind, and mollify and warm the heart, and make man mild and sociable to man, is a judicious education. But that education is not judicious which does not regard the heart and manners, as well as the understanding and reason. Without knowledge, the heart cannot be good any more than it can be wise. But where the heart is good, the passions are under proper discipline, the temper is well regulated, the law of kindness is on the lips, and directs the social conduct. Every one thus formed, is evidently happier in himself, and disposed as well as qualified to make others happier.

“ Superstition is laying stress upon little things; condemning those things as sinful which are not so; and censuring, very uncharitably, those that think otherwise. This, as well as enthusiasm, is owing to an uncorrected violence of the passions when exercised about spiritual things.” Bigotry is

a stiff, inflexible adherence to a party, or opinion, not from judgment and conviction, but from prejudice, blind zeal, and even willfulness. Bigotry and superstition, therefore, are unfriendly to the character, and to society. As superstition is owing to ignorance, so it tends to maintain and propagate it. Bigotry and superstition have had a great hand in darkening the mind, hardening the heart, and creating unhappiness. For, have they not given rise to jealousies, uncharitableness, bitter zeal, unrelenting anathemas and bloody persecutions? Were it not for superstitious bigotry, mankind would be of one heart in matters of religion, if they were not of one mind. A censorious spirit would be banished, and candor and benevolence would universally prevail. Bigotry in religion contracts the sentiments and the heart, and makes a man think himself better, in a safer way, and a greater favorite of heaven, than those who differ from him in their religious opinions or belief. Bigotry, therefore, is an enemy to mental, moral and religious improvements; consequently, is an enemy to the perfection and happiness of man. Every mind, therefore, and especially the minds of youth, should be guarded against it—every parent should banish it from his family—every superintendant of education should expel it from his school—every hand, tongue and pen, should be employed against it, and every child of our common Father should be taught and assisted to exterminate it from his heart.

It is natural to suppose that parents in general wish to have their children educated in the religion of their country, and in the profession and way of worship which they themselves have chosen. But if superstitious bigotry be guarded against; if morality and the discipline of the heart

be regarded, as essentially necessary ; if uncharitableness as well as impiety be discouraged ; and all men be permitted, without interruption, without censure and without sneer, to worship their Maker according to the light of their own minds, and the dictates of their own consciences, will not an impartial God be well pleased with them, if they be equally sincere, though they worship him under very different forms ? And why should they be offended with one another, for that which does not offend their common Father ? If religion be free from bigotry ; if the belief, worship and service of the Deity, be taught and inculcated according to the advantages enjoyed for religious knowledge ; if the principles and duties of morality be impressed on the mind ; if the heart be trained to the exercise of benevolence, kindness, purity and all the parts of self government, men will be humble, candid, inquisitive, cautious of error, and desirous to know the most acceptable method of worshipping their Maker, as well as the readiest way of benefiting their fellow creatures. And why may not persons be thus instructed, and thus disposed, though their creed be different from mine, or though their religion be Lutheran, Calvinian, or Arminian ? And if they be thus instructed, and thus disposed, will they not show themselves friendly, both to the honor of God and to the happiness of men ? And what does Christianity require more ?

Happy would it be, if parents were universally inclined thus to educate their children ! In this way they would be prepared to be virtuous and honorable, useful and happy. Baron Trenck, indeed, was not happy. But his unhappiness was so far from being occasioned by his education or religion, that these were the sources of his great-

est support amidst those sufferings which tried his soul. It is not in the power of the best education, nor of the best religion; to secure the possessor from the natural evils of life, nor from the shafts of envy and malice. But, as antidotes and alleviations, advices and remedies are desirable and necessary, during the fatigues and battles of our mortal campaign; every one must allow that no advices nor remedies, no antidotes nor alleviations, are so efficacious, as those which must exist and operate in a mind enlightened by education, and in a heart formed by the principles of morality and religion, free from superstitious bigotry.

Nº. XXI.

The two Satchels.—*A Dream.*

"No foe had he, 'tis worthy of remark;
 Except perhaps the preacher and his clerk;
 Some deacon grave, who liv'd by looking sad,
 Some rival wight, who nee such Fiddle had;
 These were, indeed, disgusted at its tone,
 Because—the world prefer'd it to their own."
Lines on the death of a Fiddler.

THE celebrated Æsop has a fable to expose and condemn that universal inclination which mankind discover to overlook and conceal their own faults; and to dwell with pleasure on the faults of others. "Jupiter," says he, "has given to all men two satchels, which they carry, one before and one behind; and that they put the faults

of their neighbors into that before ; but throw those of their own into that behind."

As I sat musing on this ingenious fable, and the partiality of mankind towards themselves, and their uncharitableness and ill will towards others, my eyes and all my external senses gradually closed in sleep ; and my busy imagination, taking its clue from my waking thoughts, fitted out the following dream :

I saw an extensive plain, and a prodigious collection of people of both sexes, like Xerxes' army, advancing upon it. They appeared at first like huge battalions of soldiers with their camp women, all without their arms, but carrying their baggage. But instead of having their packs swung behind, as usual, they were swung before. When they halted I had an opportunity of being informed, that Jupiter had ordered mankind to make their appearance for a general review, that he might discover in what manner, and with what materials, they had filled their satchels. Mercury, who acted as inspector, found that most of the knapsacks which were carried behind, were nearly empty ; but those which hung before, were many of them swelled and stuffed to the size of wool sacks. These crowded bags contained such confused heaps of, imputations and matters of complaint against neighbors, and both expressions and actions that were tortured and exaggerated to make them appear faults, that I was unable to form any judgment of their true nature, or real criminality. But it was easy to draw up this general conclusion, that they were huge repositories of scandal and defamation. I had the curiosity, however, to attend more closely to the critical examination of a few satchels belonging to persons of both sexes, as owners of them attracted my notice by their

four looks and malicious sneers. - One had impeached and stigmatized all his neighbors, because they were better men, and more esteemed than himself. Another presented large bundles of insinuations, allegations, and heavy charges, which, upon being scrutinized, amounted to this, that one, against whom the accusations were brought, was a rising character, and bid fair to be very respectable and popular; another was censured and maligned, because he was promoted to some office; and another, because he had outstripped the complainant in business, and was gaining an estate faster than himself. *Squamosa's* bundle, though pretty large, convinced Mercury, when he had inspected it, not that her acquaintances had many real blemishes in their characters, but the contrary. One was thought to be handsomer, another to be more genteel, another had the greatest number of admirers, and all of them excelled her in the amiable qualities of the heart.

When Mercury came to inspect the satchels which hung behind, into which the multitude had pretended to throw their own faults, he found, upon turning them inside out, that the most of those which were not entirely empty, contained only a few trifling peccadillos; and others, in the room of faults, contained actions, some of which were excusable, some laudable, and some even virtuous. *Avarus*, instead of depositing his covetousness, had put in an accusation against himself for being induced by solicitation and shame, to give a trifling sum at a contribution for the propagation of the gospel. *Malana*, instead of thinking her indifference to religious duties any fault, had blamed herself more than for any thing else, for going to church on a particular sabbath, when she happened to take cold by the airiness of her

dress, which prevented her going to a ball. It appeared by the contents of *Amoretta's* satchel, that by her inattention to a new alteration in the mode of dress, she had let *Flirtilla* get the start of her, and outshine her at an assembly, and win from her the attentions of beau *Jassamy*; and that she had shed more tears on the occasion, than for all the sins she had ever committed.

Here and there one in this numerous assembly was distinguished by as large a pack behind as before. A particular female attracted my eye, inasmuch as, contrary to the most of her sex, the satchel at her back was large, and that before was loose and lank. I concluded she had made a mistake, and inverted the order of her satchels. But upon Mercury's inspecting them, he found that all the faults she had treasured up belonged to herself. Upon Mercury's testifying his surprize, she replied, "I have miscarriages enough of my own to employ my watchfulness and concern, without searching out, and treasuring up the faults of those around me, towards whom I ought to exercise charity and forgiveness. And though, in conformity to others, I throw my faults into the satchel behind, yet I still remember them for my humiliation and caution." Madam, said Mercury, since you have so much candor towards your neighbors, as not to bear about with you any of their faults, for the gratification of humor or spleen; and since you are so willing to take blame to yourself whenever you are blameworthy, you shall be relieved of the whole; I have orders to take off your burden and bury it. And now, Madam, I shall return you faultless.

When Mercury had completed his inspection, and made a report, Jupiter was so incensed at the partiality and blindness of mortals to their own

faults, and the pleasure they took in collecting and surveying the failings of their fellow creatures, that he ordered all their packs to be reversed. This order was instantly obeyed. But the loads which they had been used to carry before, being so suddenly thrown behind, gave such a wrench to their backs, as to produce a universal groan. And so accustomed had the multitude been to gratify their sight with the faults of their neighbors, that it was diverting to see how they would twist their necks, and distort their eyes, in order to keep in sight the budget at their backs, which contained the darling object of their contemplations. Some had the misfortune of fixing their eyes in a perpetual distortion.

Jupiter, more provoked than ever at their invincible obliquity, immediately gave orders, that every one's satchel should be filled with his own real undisguised faults, attended with all their aggravations, and continually exposed to their view. Upon these orders being executed, the weight of their burdens was rendered so overwhelming, and the sight of their crimes so odious and intolerable, that they all sunk to the ground. Jupiter sent them a message, that it was at their own option, either to lie oppressed under their present loads, or to rid themselves of them as soon as they pleased; since, as it was the duty, so it was in the power, of every one, to free himself from the faults of his neighbors, by overlooking and forgiving them, and from the burden of his own, by amending them. The surprise and indignation I felt at seeing the multitude preferring their inglorious burdens to the proposed method of relief, so agitated my spirits as to banish my slumbers and my dream.

I will conclude this essay by reminding readers, and especially the female part, that all have their wallets. And I would advise them for the future, to put their own faults into a part which hangs before, that they may easily inspect them for their future caution; and also to keep the other end the lightest, even at the tea tables, and their afternoon and evening vi-

Nº. XXII.

Diffusives from Rashness.

Be not rash.

AMONG the many fruitful sources of private regret, and of public mischief, rashness is not the least. Moralists, therefore in all ages have prescribed rules for its prevention and cure. Rashness is a sudden hastiness of the spirits and passions, which leads a man to resolve and act precipitately, and unadvisedly, without judgment or forethought, and in a manner that he has no reason to be ashamed of, and sorry for. Persons of quick and lively spirits, who are sanguine in their habits, and irascible in their tempers, are to be hasty in their conclusions and proceedings, and thereby frequently give offence to others, and uneasiness to themselves. *He that is hasty in spirit exalteth folly.* We often find there are few things as rash anger, rash speeches and rash

The first is generally the cause of the two though sometimes these latter are derived from other sources; and sometimes the first proceeds no farther than the boiling of the blood, the burning and quickness of the eyes, the clenching of the fists, and the biting of the lips, without time to break out into passionate expressions, or deal out violent blows. A sudden prospect of advantage and success, as well as sudden provocation, is often the cause of rashness. In our eagerness to attain a wished for good, we leave caution and deliberation behind; we precipitate measures and miscarry. In this way generals have lost a victory, competitors have lost their motion and popularity, and speculators have lost their honesty and their honor, as well as their money; the latter of which, in their estimation, is the greatest loss of the three.

There are such things as rash promises and engagements. *Ignarus*, before his judgment was impaired, or his acquaintance with the world enabled him to make a proper choice of a companion, became acquainted with *Vanissa*, who frequently threw herself in his way. Fearing lest he might neglect her when he should become more conversant with the sex, she, by her soft insinuations, drew him into a solemn promise of everlasting attachment and affection—an entanglement in which *Ignarus* has a thousand times since most deeply regretted.

Rashness is opposed to, and must be cured by, caution and prudence. *The prudent man hideth the evil and hideth himself, or guardeth himself; but the simple pass on and are punished. The prudent man looketh well to his going.* Some are naturally cool and moderate, others hasty and impetuous. The latter may be restrained by com-

sideration and advice. A constitutional precipitance of mind requires the balance of a sound judgment, resolution and self command. Vigilance and experience will in a great measure cure it. Age is torpid and slow, and fails of its end by over weariness, timidity and irresolution. Youth is apt to hurry on thoughtlessly and incautiously, and to miscarry through eagerness and inexperience. Hence the adage, *Old men for council, and young men for war*. Plans and measures for future conduct, or for any public enterprise, or private undertaking of any importance, require coolness and deliberation in forming, intrepidity, spirit and perseverance in their execution : Rashness in the one or the other, might blast the whole. Where public measures are entrusted to a few, or engrossed by one, there is danger of precipitation. Where there are numbers to advise and consider, the best plans and measures are generally concerted, and rashness precluded. Hence the maxim, *In the multitude of counsellors there is safety*. Legal bodies are generally prudent, because they are circumscribed by law, and the public good. Mobs and insurrections are lawless, influenced by passion, resentment, and the impulse of the moment, and are therefore furious and destructive.

In the occurrences which daily take place, in the prosecution of the common concerns of life, in the management of our daily affairs, or in our commerce with others, we may see the advantage of prudence, and the disadvantage of hastiness and indiscretion. *Graspus* began in business by trusting his customers. But when he wanted his pay, he gave no other notice to his debtors, than by leaving their accounts with the lawyer. By this rash and ungenerous step, he lost custom, credit and favor.

udden resentments, and hasty conclusions occasion disturbances, and ill will in neighborhoods, in city and country, and often bring the perpetrators, who are thus hasty, into trouble. *lex* finding his neighbor's sheep in his inclosure, immediately drove them to pound. The owner being a good man, and not allowing either creatures to trespass, or his fences to be inefficient, made search, and found that the innocent sheep had made their way through the decayence of *Vindex*. Upon *Vindex*, therefore, the trouble, the damages, and the disgrace.

Solomon's advice is, *Strive not with a man without cause, seeing he dwelleth securely by thee. Go not forth hastily to strive, lest thou know not what to do in the end thereof, when thy neighbor shall put thee to shame.*


Irene and *Sophia* were intimate friends. *Irene*, accompanied by her usual associate, paid a visit to *Mrs. Tattleton's* daughters, where several other vicious, mischief making girls united their sly malignant arts to break up the intimacy between the two friends. *Irene* was too credulous, suspicious and too quick of resentment. For suspecting the veracity and friendliness of this company, all of whom professed a regard for her reputation, she immediately, upon her return home, penned a letter in the warmth of her resentment, upbraiding *Sophia* with her treachery, discarding her as a friend. The son of *Sirach* would have advised her better: *Admonish a man, and it may be he hath not said it. Admonish a woman, for many times it is a slander.*

Mercus in his advanced age, needed an addition to his salary. A number of his parsimonious passions, forgetful of his long and faithful services, and untouched with his present infirmities

and wants, were displeased when he requested the augmentation, and warmly opposed it. The feelings of *Clericus* were hurt; his indignation rose, and he asked for a dismissal. His people as readily granted it; and both had ever after, cause to repent of their hastiness. But as Barlow observes, *Hasty men discover their errors when it is too late.*

Rash anger is a dangerous prompter in domestic or scholastic government. The punishment that is dictated and inflicted by it, is always excessive, and sometimes cruel.

Among the abject and mean when flustered with drink, rash anger produces brutality, bruises, black eyes and bloody noses. Among men of the sword, and *men of honor*, when in the same predicament, it occasions challenges, duels and murders. *A hasty contention kindleth a fire, and a hasty fighting sheddeth blood.*—These instances are sufficient to shew the disadvantages of rashness, and the necessity of prudence, deliberation and temper.



 No. XXIII.

On the Union of Piety and Poetry.

"Shall *Pagan* pages glow celestial flame,
 And *Christian* languish? On our hearts not heads,
 Falls the soul infamy: My heart! awake."—*Young*.

RATIONAL and refined *devotion* is the best exercise, and the greatest excellence of the human mind and heart. It is the highest perfection of the spirits of just men made perfect in that city and world, where no imperfection, no iniquity can find admittance. It is the chief and enrapturous employment of the denizens of the Jerusalem, and of those whose tendency, and whose hearts are thitherward. For in whatever suits of a worldly nature these latter are engaged, religion presides over and regulates their passions and their actions; devotion intermixes with them, and purifies and ennobles them. Devotion, rational and refined devotion, has excellencies, beauties and pleasures, enough, one would think, to recommend it to the affections and embraces of every mind. For it is the sublime of religion; and religion is the sublime of life; beneath the noblest exercise of the noblest faculties, and the noblest objects. Religion is the health of the soul, and devotion the flow of its spirits. A flow of such spirits, proceeding from such rational soundness and health, will raise the soul

above all terrestrial objects ; will exalt the sentiments, the views and the wishes, into those regions, to which the fogs of sense, the clouds of low minded care, and the storms of adversity, can never ascend. There is indeed such a thing as enthusiasm, consisting in the warmth and wildness of the passions, and the excursions and elevations of an unrestrained imagination. But devotion is not enthusiasm. It possesses indeed, both warmth and elevation. But its warmth is the emanation of a sincere and sanctified heart, attached to, and conversing with, the best of beings ; and its elevations are not flights and raptures without ground and direction ; but the natural and regular aspirings of the soul to the perfection of its nature, and the summit of its enjoyments.

Rational and refined devotion raises, and at the same time assists, the natural faculties. It always accompanies and aids the brightest geniuses in their noblest productions. The poetic fire of Homer and Virgil would never have burned so bright, nor flamed so high, had it not been kindled at the altar, and received fuel from religion and devotion. The most admired heroes of tragic or epic poetry, were adorned by their panegyrists, with the graces of piety ; were distinguished by their superior virtue ; and supported in a manner which gave them dignity, by their confidence in the protection and friendship of their duties. So that poetry and devotion befriend each other. The muse assists, and embellishes the thoughts and expressions of the saint, and the saint affords employment, energy and devotion to the muse.

The sentiment which Addison puts into the mouth of the celebrated Cato, is congenial with the elevated mind, and unshaken virtue of that distinguished patriot. And it was religion that

d the poet in reaching and forming the senti-
t.

'Tis heaven itself that points out an hereafter,
And intimates eternity to man.
* * * * * If there's a power above,
(And that there is, all nature cries aloud
Through all her works) he must delight in virtue;
And that which he delights in must be happy.....
The soul secur'd in her existence, smiles
At the drawn dagger, and defies its point.
The stars shall fade away, the sun himself
Grow dim with age, and nature sink in years;
But thou shalt flourish in immortal youth,
Unhurt amidst the war of elements,
The wreck of matter, and the crush of worlds.

the judgment of the greatest masters of
ght among the heathens, no fortitude is so
and so superior to all assaults and intimidat-
s, as that which is founded in virtue, which
s on Providence, and is strengthened by de-
on. Horace describes the undaunted courage
e just man in these short lines;

*Si fractus illabatur orbis,
Impavidum serient secina.*

Should the whole frame of nature round him break,
In ruin and confusion hurl'd,
He, unconcern'd, would hear the mighty crack,
And stand secure amidst a falling world.

christian poet, without exaggeration, without
assassin, without hypocrisy, can say,

Not from the dust my joys or sorrows spring;
Let all the baleful planets shed
Their mingled curses on my head,
Their mingled curses I despise,
Let but the great, the eternal king
Look through the cloud and bless me with his eyes.

ad in sublimer language still, the prophet, by
id of inspiration, as well as devotion, could
Although the figtree shall not blossom, neither

shall fruit be in the vines, the labor of the olives shall fail, and the fields yield no meat, the flock shall be cut off from the fold, and there be no herd in the stalls; yet will I rejoice in the Lord, I will joy in the God of my salvation.

These, among innumerable others, are instances of the mutually corroborating influence of piety, and of a poetic imagination; and they shew to what superior heights the soul may soar, when mounted on the united wings of genius and devotion.

Nº. XXIV.

On the Invention and Use of Bells.

*En, ego campana nunquam denuncio vana,
Laudo Deum verum, plebem voco, congrego clerum;
Funera plango, fulgura frango, sabbata pango;
Excito lentos, dissipio ventos, paco cruentos.*

Mortals attend! My name is Bell;
Strange facts I shew, great truths I tell;
The priest and Multitude I call
Jehovah's praises to extol;
Sundays and funerals hear me sound
A cheerful ring, or toll profound;
Winds I dispel, Storms I assuage;
I check the lightning's deadly rage;
The sluggish soul I rouse to action;
And calm the murderer's wild distraction.

THE Bell in my motto, speaks in the name of all the sonorous fraternity; and from the powers it really possesses, and the benefit it boasts of procuring to mankind, demands not only a hearing, but respect and honor. Whether all

the pretended advantages can really be derived from bells or not, still the great utility of them, on many occasions, cannot be denied. The invention of bells must therefore, be acknowledged to be a useful invention. And the advancement of them to their present perfection and use; and the application of them to that variety of beneficial and pleasing purposes, which we now experience, demonstrate the superiority, not only of men to brutes, but of cultivated men, to uncultivated savages.

The first bells are said to have been made at Nola, in Campania, and probably twelve hundred years ago. We find that Ovid, Tibullus, and others among the Latins, and several authors among the Greeks, make mention of Bells. But these were mere playthings compared with the huge bells which, in later ages, have astonished the eye, and stunned the ear, with the magnitude of their bulk and sound. Early as some may suppose the use of bells was known, we find no mention of them till upwards of five hundred years since Christ. The first large bells in England are mentioned by Bede in the latter end of the sixth century.

Many countries and cities are noted for having bells of enormous size. At Ghent, in Germany, is a tower called Belfast, in which hangs a bell of eleven thousand pounds weight. In upper Saxony, at Erfort, is a bell which weighs twentyfive thousand four hundred pounds. The Chinese are remarkably fond of bells, which gave the name to one of their principal festivals. A bell at Pekin weighs one hundred and twenty thousand pounds; another at Nanking, fifty thousand pounds. But the largest bells in the world are at Moscow. Mr. Bruce mentions one, which was founded in

Czar Boris's time, nineteen feet high, twenty-three in diameter, sixtyfour in circumference, and two in thickness, that weighed three hundred thirtyix thousand pounds. But the largest bell of all, and that which is emphatically called the great bell of Moscow, is nineteen feet high, twenty-five in diameter, and weighs four hundred forty-three thousand seven hundred seventytwo pounds, and was cast in the reign of the empress Anne. The Moscovites are said to be so distractedly fond of bells, that they have not only exerted themselves to multiply and magnify them, but to keep them almost continually jingling in every quarter.

As to the uses of bells, they are numerous and obvious. Single bells, and much more a string of them, proportionably toned, both heighten and proclaim the gladness of the days of festivity and rejoicing. Bells when struck, produce such a tremulous undulation, such an agreeable agitation of the air, that no wonder the ringing of bells has been believed by many to have a tendency to purify the atmosphere, and chase away evil spirits, and, like David's harp, to expel demons. Ringing of bells at the approach of thunder, is now supposed to have been practised formerly, not so much with a view to dispel the thunder, by the concussion of the air, as to call the people to church, to pray for preservation from that destructive meteor. It was the ancient custom to ring the bells when any persons were about to expire, not so much to clear the air of evil spirits and facilitate the flight of departed souls to heaven, as to advertise people to pray for them. Whence the practice and name of *passing bells*. When the town of Sens was besieged by Clotharius, in the year six hundred ten, the inhabitants frightened away the besiegers by ringing the bells

The city of Bordeaux was once deprived of its bells, because the ringing of them at a certain hour was a preconcerted signal for a revolt. The use of the crier's bell, the shop bell, the dinner bell, the church bell, and of many other bells, is universally known. As to the clock bell, who can reckon up the advantages of being hourly informed whereabouts in the day, or in the night we are, and reminded with what silent, yet ceaseless rapidity time hastens away?

"The bell strikes *one*. We take no note of time
But from its loss. To give it then a tongue
Is wise in man. As if an angel spoke
I feel the solemn sound. If heard aright
It is the *knell* of my departed hours.—
It is the *signal* that demands dispatch."

There is one use, however, of the church bell, not as yet universally adopted, but only by those who are sparing of their devotions; and that is, to delay long enough after the tolling of the bells has ceased, to have the public solemnities considerably advanced, before they make their appearance in the assembly. We somewhere read that the inhabitants of a certain city were so much given to luxury, to nocturnal dissipations, and to the indulgence of ease and sleep in the morning, that, to prevent being disturbed in their dreams and repose, they destroyed their bells, or removed them out of the city. Who knows whether some modern sons of riot and indevotion, at a certain university have not taken the hint?

Not many years ago, it was suggested for the purpose of humor, that a certain clergyman of Hibernian extract, proposed to his congregation, that, for the sake of cheapness, they should procure a *leather bell*. A brother clergyman of facetious memory, diverted himself in every circle,

at the expense of the good Hibernian, with
 novel-proposal. The Hibernian's wife, be-
 woman of smartness, composed, and sent a
 befitting parson, the following lines.

My reverend friend, I heard you say,
 In conversation t'other day,
 My spouse a leather bell had got :
 A merry truth I question not.
 I've often heard the charming sound,
 With love and reverence profound.
 This *hollo* bell, as many say,
 Can truth and nontruth equal play.
 I heard a worthy man protest,
 If you inclin'd to make a jest,
 God; friend nor foe, you would not spare,
 Nor heed what company was there.
 Now if this awful charge be true,
 Then who should fear to jest with you ?

A lady, once, with good intent,
 A handsome curb did you present ;
 If you had us'd it with good will,
 No woman's tongue you need to still.

A leather-bell we have, 'tis true,
 But in possession kept by you,
 Place but yourself before the glass,
 You'll see it in an ivory case,
 With coral coverings spreading o'er ;
 I wish that wisdom kept the door.
 A finer bell was never hung,
 Than is the pleasant poet's tongue.

I pray excuse the homely jest,
 'Tis a confession to my priest.



No. XXV.

Incitements to Gratitude.

*When thus Creation's marvels trod all combine,
Amidst the store should thankful pride repine?
Sure wiser he whose sympathetic mind
Exults in all the good of all mankind."—Gibson.*

IT is an argument of the benevolence of Deity, that he has made his creatures, particularly human creatures, capable of so much happiness:—An argument equally strong and striking, why they should be grateful and obedient. We are apt, indeed, to complain that man is born in trouble, and that our portion of enjoyment is scanty; when, perhaps, it is owing more to our own wrong conduct, or wrong taste, than to any deficiency in the Deity, that our hearts are so uneasy and dissatisfied.

It is impossible to reckon up all the ingredients of pleasure that are put into our hands, or all the avenues and channels which convey it to our hearts. The pleasures which enter through the senses, are innumerable, and every where at hand. We cannot open our eyes without discerning some of the beauties of creation. We cannot converse with our friends, or partake of our food, without tasting of the bounty of Providence. We, comparatively, of nature's beauties, are nipped by the frosts, or blown away by the blasts of

we perversely and ungratefully manufacture into discontent and uneasiness. Instead of lighting up our mansion with gladness, and making it resound with joy, we overspread it with gloom and fill it with complaints.

To enhance our happiness as well as virtue, let us be contented and thankful—to increase our contentment and gratitude, let us reflect on our enjoyments—to possess the right temper, let us consider how ill deserving we are, and how beneficent the Deity.

Nº. XXVI.

Sensibility an unsafe Guide.

VARIOUS are the feelings and perceptions of our compounded nature. The objects around us are various, which are adapted to our several senses. Our internal perceptions are the ground work, and our organs of sense the vehicles or instruments of all our pleasures, and all our pains, considered as corporeal beings. Our senses are impartial, and faithful in transmitting to the seat of sensation, the impression which is made upon them by any object, whether agreeable or offensive. Our inward texture is such, as to render us susceptible of pain from disagreeable objects, in proportion to our susceptibility of pleasure from those which are agreeable. Yet no wise man, for fear of being wounded, wishes to have his feelings benumbed, since this will preclude his most delicate pleasures.

There is a wide difference in this point, in different persons. Some have so little sensibility, as to feel nothing but a blow; so little generosity, as to care for no one's interest but their own; so little sympathy, as to feel for none but themselves; so little humanity, as willingly to lacerate the feelings of others. Some are so "feelingly alive all over, as to smart and agonize" with the least prick from the thorns of this wilderness. But there is a satisfaction in being possessed of the finer feelings, and being able to weep with them that weep, as well as to rejoice with them that rejoice; a satisfaction, which counterbalances all our pains from wounded sensibility.

Sterne, who was all feeling, has a beautiful apostrophe to sensibility. "Dear sensibility! Source inexhausted of all that is precious in our joys, or costly in our sorrows! Heaven! eternal fountain of our feelings! 'tis here I trace thee!—and this is thy divinity which stirs within me—that I feel some generous joys, and generous cares beyond myself." It was from such sensibility, such thrilling emotions, by which he was so often agitated, that he was so "positive he had a soul." But if sympathy and fine feelings are indications of a *rational* soul, they ought to be under the direction of *reason*, in order to shew the superiority of the *man* to the *animal*. Proofs irrefragable there are, that men are not material only, not animal, but rational beings. But *sensibility* belongs to men, as *sensitive* creatures. And though it is a dishonor to a human being, to be destitute of humanity, and to a sensitive being, to be void of sensibility, yet, as we are rational as well as sensitive, in order that our sensibility, sympathy and humanity, may be a real credit to us, and the more beneficial to others, they must submit to the

regulations of reason, that mistress of the soul. Then, and not otherwise, will they become virtues. Without this control and direction, they are only natural qualities or dispositions, which, in their extremes are hurtful, and in their deficiencies, occasion a deficiency in doing good, and promoting happiness. Reason and use will keep alive sensibility, where it exists in due degree, and increase it where it is defective; reason and vigilance will prevent the ill effects where it is too acute.

Sterne, after all that can be said in his vindication or praise, was evidently governed too much by his feelings. From his experience, as well as our own, we may see, that neither our external senses, nor our internal sensibility, are safe guides, unless themselves are guided by judgment. As Sterne, by indulging his darling sensibility, was sometimes himself led astray, and often very narrowly escaped, so he has done more by his example and descriptions, than any man besides, to seduce others into trouble and disgrace, by their sentimental pursuits.

That sensibility depends on delicate nerves, and an easy flow of refined animal spirits; that the tone of these nerves, and the flow of these spirits, and consequently the pleasure or pain arising from them, may be increased or diminished, by a greater or less degree of health, by agreeable or disagreeable objects, by drink and diet, generous or meagre, I, as well as others have been convinced, by reason, observation and experience.

In a beautiful season of the year I attended an ordination in the country. The day was fine; multitudes flocked from all parts; every one was cheerful; mirth and good humor abounded; the ladies were brilliant; the occasion was joyful;

the entertainment was rich; the wine was animating; the music was exhilarating; every thing was transporting; the meetinghouse was capacious and crowded; my spirits were not inflamed, but softened, subtilized and sublimated: In short, I felt myself all over *Sternified*. When the congregation was composed, and while the council were adjusting some preliminaries, I looked over the gay *parterre*, till my eyes ached with the sight of so much beauty and splendor. At length I singled out a particular lady whose countenance interested me much. Her complexion, at the distance she was from me, appeared fair and delicate; her look languishing and sweet; her dress was rather neat than gay, but her face, and what will shine through gauze and cambric, was what I principally gazed at. The fascination of my eye soon attracted her's. Our eyes frequently met, and seemed to be forming an interesting correspondence. I felt as if there was, or should be, a consanguinity between us. "Yet," said I, "are we not relations?" I wondered who she was, where she lived, and who the happy man was that waited on her there. I was determined, if possible, not to lose sight of her in the crowd, when the exercise should be over; but to find out where she was going, and the company with which she was connected. I therefore lingered while the assembly was dispersing; she too seemed not in a hurry to depart. I concluded she was waiting for her gentleman to attend her. Presently I saw her moving towards the opposite door; supposed therefore, that her carriage and company were there. Being myself obliged to go out at another door, I feared I should not lay eyes on her again. However, by searching about, I at length discovered her—stepping into a coach, or chaise, you

will suppose—no such thing ; she was leading her pony out of the horse shed. She seemed shy of being seen. She hastily mounted—took her sister up behind her—and away she trotted. I did not attempt to stop her ; my heart, on the contrary, pronounced a sincere valedictory ; for all my pleasing sensibilities had got the start of her, and had trotted off the other way. This luxuriance of sentimentalism, though blasted by disappointment, yet terminated innocently. But how many of the followers of Sterne, by surrendering themselves to their feelings, and blindly following the *sweet illusions* of their *dear sensibility*, have been led to a more ignominious place than a stable, and returned with thorns in their bosoms, and a blot on their characters ?

Nº. XXVII.

Solace for declining Years.

FAMILIAR letters from friend to friend are generally expressive of the real sentiments and feelings of the heart. They are a happy substitute for personal conversation. They are received and read with the greatest pleasure. Most people in this era of improvement and sociability, love to write them ; and every body loves to read them. We snatch with avidity letters written to ourselves ; and feel a hankering to peep into those which are written to others. When a letter is announced, or an extract of a letter published, even in a newspaper, our curiosity is immediately

ing a circle of youths of both sexes, rising into notice and action; while I contemplate the splendor of that day of improvement, liberty and prosperity, which already glows in America, and has dawned on other parts of the world, my personal troubles subside, and I am not unhappy.

No one in this fluctuating scene finds every thing around him agreeable to his wish. But every one should endeavor to make the best of his situation; to be contented with the allotments of heaven; to cultivate an habitual cheerfulness and fortitude of mind; and by conscious fidelity to God and man, to brighten his prospects into that world where his hopes cannot be disappointed, and, where neither his friendships nor his pleasures can be interrupted.

Much of our pains and pleasures in this life arise from sympathy. I should be happier if others were so. My children, for whom nature and duty plead the loudest, are in less eligible circumstances than they or I could wish. My sons, who are come upon the stage, wish to appear on equal ground with other young fellows of their acquaintance, and with those who are setting out in the world with no advantages superior to their's, except such as are pecuniary; and pecuniary advantages it is not in my power to give them. Money, so estimable and commendatory, so facilitating to their outset, their progress, their acceleration in the road to wealth and distinction, I cannot furnish them with. They are, it is true, industrious and honest: But honesty and industry, though sufficient to establish their reputation, and though preferable to all the riches in the world without a good character, yet these alone without stock, and without aid, are not, they think, in their occupation, sufficiently lucrative

for the times. It is a period of ambition, of glitter and of show; and they who are ambitious to rise in wealth or fame, cannot be contented with moderate gains, though the proverb says, *flow and sure*. It is hard for people who wish to make a figure, and who constantly behold around them the bustle and profits of business, the glitter of wealth, and the ornaments of fashion, to reconcile themselves to small things, or to feel satisfied with the truth and experience of the Christian maxim, *Godliness with contentment is great gain*. Could I and my children act upon this maxim, or upon the excellent sentiment of *Valerius Publicola*, we should be rich, honorable and happy, because we should be virtuous and contented. "True riches," said that noble heathen, "do not consist in possessing *great treasures*, but in knowing how to have *few wants*; and the most precious inheritance that a father can give his children, is *glory* acquired by great actions, and the examples of virtue, which he leaves them."

N^o. XXVIII.

The Meanness and Mischief of Slander.

"Slander, that worst of poison ever finds
An easy entrance to ignoble minds."

IT is an universal complaint, and a complaint of long existence; a complaint which has been heard from ages immemorial, and is still

echoed from generations past to the generation present, that mankind are generally unfriendly to each other's reputation. All complain of the ungenerous usages, for all in their turns are forced to receive it, yet all in their turns are too willing to practise it : And well may the injured complain ; for the mortifications which they feel from the poisoned arrows of the defamer ; from sly insinuations ; from low and undeserved aspersions ; and from bold, though groundless charges, are very great diminutions of their happiness ; the pain of a wounded fame, being more exquisite than any bodily pain.

Many inflict this pain merely from a malignity of disposition ; and because they feel a diabolical pleasure in depressing others, and making them unhappy. Some will slander their neighbors, because their neighbors are better than themselves. Some will blacken the characters of others, because their own characters are black. Some will deal in scandal by way of retaliation ; some through mere talkativeness ; and some, because they think they cannot choose a more agreeable topic, with which to entertain their company. The teatable, be sure, according to the repeated sarcasms of the wits, is seldom destitute of this poisonous infection.

That this ignoble vice infests the country more than the city, I am not so invidious as to affirm. If the ignorant and the low bred are addicted to it, the instructed and well bred cannot always be exculpated from it. I wish I could affirm with truth, that cities, in addition to their other exemptions, are exempt from the crime of detraction ; and that polite circles, from a feeling of delicacy and propriety, never condescended to lend an ear to the tale of slander, much less to ut-

ter it. In the country, though the air in general be pure and wholesome, yet it is sometimes infected with those fogs which obscure, and those poisonous blasts which taint, a fair and promising character. In the city, together with other sounds which grate upon the ear, we too often hear from a noisy press, those mutterings, growlings and bellowings, against men and measures, which have been compared to, but which are faintly represented by, the croaking of ravens, the hooting of owls, and the barking of dogs. In elegant rooms, where ladies assemble, as well as in clubs of dirty taverns, and among crowds in the streets, if we are not suffocated with other offensive scents, we are almost assured of being offended with the breath of scandal. Hints are given, and whispers are breathed out, that such an enterprising genius has defeated his own purposes by some strange imprudence; that such an active man in trade owes more than he is worth; that the owner of such an elegant carriage has not yet paid for it; that the father of that lady so richly dressed, must soon fail; that a certain gentleman, the other night, lost a gold watch at a house of ill fame; that such a beauty has been foiled by the arts of seduction; that a certain sea captain's wife, is now determined, by her secret amours, to be at least, even with her husband.

That a disposition to asperse and diminish the reputation of others, is a sign of baseness and depravity, needs no labored arguments to prove. The vulgar cannot but see, as I may vulgarly express it, that the practice of scandal, is a scandalous practice. It takes its rise from some base passion; perhaps principally from envy. It is made use of, to answer some base design. The pleasure which is enjoyed, either by those who

propagate it, or those who listen to it, is an unworthy pleasure. They who aspire after any thing that is excellent and noble, after greatness or fairness of character, should not act so inconsistently, as to blow the trumpet of ill fame, themselves, or eagerly drink in the sound, when it is blown by others.

The detestation in which the wise Romans held the crime of slander, and the severity with which they punished it, has been quoted by moralists, to show its malignant nature, and to deter others from the practice of it. In some periods of their government, the murderer of characters, as well as the murderer of men, was punished with death. And though modern states are not so severe, yet persons of sensibility and elevation of soul, have felt the wounds of infamy to be mortal, and the poison and pain of it to be worse than death.

"It is to me amazing" says a humane moralist, "that ever any man, bred up in the knowledge of virtue and humanity, should so far cast off all shame and tenderness, as to stand up in the face of thousands, and utter such contumelies, as I have read and heard of. Let such a one know, that he is making fools merry, and wise men sick; and that, in the eye of considering persons, he hath less compunction than the common hangman, and less shame than a prostitute."

 N^o. XXIX.

 The true Age of Reason.

"When the obligations of morality are taught, let the sanctions of christianity never be forgotten; by which it will be shewn that they give strength and lustre to each other: Religion will appear to be the voice of reason, and morality to be the voice of God."—*Johnson.*

IT is surprising into what extravagances human nature will run when it has got loose from all restraints, and prides itself in being uncontrollable in any of its vagaries! Even the intelligent mind, when it feels self sufficient, and equal to the task of exploring its own way, and directing its own movements, regardless of all prescription, and of all regulation, human or divine, except from *the divinity that stirs within*, often flies off eccentric, is lost in clouds, or sinks grovelling in the mire, and acts very irrationally while it glories in following reason. Look at France! Look at her philosophers! Look at her zealous reformers! Look at her humble imitators both in Europe and America!

Happy, indeed, are the followers of reason! But reason is cool, and requires sedateness in order to attend to her dictates, and an impartial and dispassionate temper, in order to feel their force, and submit to their authority. In the din of contention, the directions of reason are not heard, or not regarded. In the glow of triumph, other principles than reason, preside and direct. In the

rage of reformation, zeal takes the lead, and reason is left far behind. In the insurrection of the passions, reason is dethroned, and like other eminent characters, hurried by the rabble to the *guillotine*. When enthusiasm, like a raving goddess, inspires men's minds; and when such inflamed minds vie with each other in a certain novelty and extravagance in thinking, in acting and in expression, we are not to expect a rational and regular line of conduct; we are not to expect an adequate, well digested form of government; much less are we to look for a regular system of religion. When such are the leading features of a nation, what rational man would call such a period, *the age of reason*.

France exhibits an awful specimen and proof, that when men of warm passions are receding from one extreme, they cannot stop at any middle or moderate points, but will run to the other extreme; that when the shackles of slavery are suddenly thrown off, unexperienced minds, in their haste to get away from the awe and restraint of despotism, are apt to run into all the extravagances of licentiousness and anarchy; and that, in their zeal to rid themselves of priestcraft and religious imposition to which they have ignominiously been subjected, they are in danger of discarding religion itself, and all its necessary institutions and ministers.

When the tempest is over, when the elements are composed and the atmosphere serene, then the sun of reason will shine out; men will see what confusion has been made, and begin to set things to rights; regular systems of government will be framed, equitable forms of judiciary proceeding will be established; religion, without which men cannot subsist in regular society, will be recalled.

from exile ; reason will be coolly consulted in devising what are the most rational, and whether there be not some divinely prescribed modes and seasons of worship ; the discarded Bible will be hunted up, and carefully examined ; impartial reason will feel and acknowledge the force and divinity of its doctrines and precepts ; and religion, revealed religion, the christian religion, will appear to be the most reasonable thing in the world.

Religion results from the nature and state of man as the creature of God, as a rational creature, and as connected with others. It comprehends, therefore, all those acts of piety towards God, all those righteous and benevolent transactions with men, and all that regular and becoming conduct in the various scenes and relations of life, which unbiassed reason, enlightened by revelation, approves. All religion has reference to a Deity, and comprehends inward exercises of veneration and affiance, and outward acts of religious worship, as well as the practice of the social virtues from a principle of obedience. Religion in system comprehends all moral obligations ; religion in practice is the faithful discharge of these obligations. That religion, therefore, which leaves out any of the rational acts of piety which are more immediately due to the Supreme Being, is quite as defective as if it left out any of the essential social virtues. *To walk humbly with God*, is as necessary a part of religion and as agreeable to reason, as *to do justly, and to love mercy*. As man is a dependent and connected being, the religion of man consists in paying a proper regard to all other beings, in proportion to this his connexion and dependence. If there is a Being upon whom we are absolutely dependent for our existence, support and happiness, that Being claims our most grateful and devout acknowl-

gments. If this Being has commissioned an august personage to bring us the overtures of peace, to prepare us for happiness, and to remove all obstructions to happiness which we could not remove ourselves, most certainly there are peculiar duties, affections and acknowledgments, which are due from us to this personage, and a peculiar regard to be paid to his regulations and prescriptions. So that the system of religion, the peculiar observances, prescribed by christianity, must, to impartial reason, appear as rational, and as essential as any of the duties which we owe to civil rulers, to our earthly parents, and to our most generous benefactors.—The age of the purest reason, will be the age of the purest religion.

Nº. XXX.

Overwhelming Disasters; or a Check to Worldly Confidence.

How many sink in the devouring flood,
Or more devouring flame.—*Thompson.*

WERE those, who are inclined to scepticism, to confine their attention to the apparent irregularities of nature and Providence, and to the unaccountable events which take place from time to time, their doubts would be apt to increase, and their infidelity to be confirmed. And were timid christians to pore upon the evils of life, upon the afflictions which often wring the hearts of the best of men, upon the overwhelming calamities, the sudden and unlooked for disasters which

ruin individuals, or spread distress and contention all around, their hearts would sink inpondency, and they would lose their confidence in the great Superintendant of the Universe. happy for poor mortals, things are so arranged in nature, and events in general are so ordered by Providence, as to strike this conviction into the impartial mind, and to convey this consolation to every humble heart. *Verily there is a God for the righteous ; verily there is a God who dwelleth the earth !*

Still it cannot be denied that many think the divine proceedings are hard to be accepted, and hard to be borne. It is agreeable to the ideas of a wise, good and impartial God, that every creature of his hands, should be fitted to the circumstances of his habitation, and that the circumstances of his habitation should be suited to his nature and wants. This in general holds in the case of man. But it is evident that individuals are of a constitution too delicate, mind too refined, and of a set of feelings too feeble and tender, for the roughening scene of thorny paths and the rude tempests, through which they are constrained to pass. Their nature is not strength, their minds have not fortitude to quate to the weight of evils under which they are forced to groan. How often does the storm fall upon a prosperous individual, or a prosperous family, while a cloud is not seen to arise, and all most vigorous hopes are torn up, their most pleasing prospects are destroyed, and their most valuable enjoyments are dispersed in the tempest. The case is not uncommon in the country, for man to toil and sweat to secure the last sheaf of grain, or the last load of hay, and then to find a full barn, containing all the produce of his

and meadows, consumed in a moment by a flash of lightning.

How many enterprising geniuses have, for the hope of gain, traversed the seas, and by trading from country to country for several years, have accumulated riches sufficient to support a family in splendor and independence? They send word to their friends that they may soon expect them loaded with treasure. They purchase a ship, freight it with all their abundance, and take passage for their native country. They sail prosperously till within sight of their paternal shores; when lo! they are suddenly intercepted by a dreadful tempest, and the vessel and precious cargo are overwhelmed in the deep.

It is difficult to conceive how nature can meet with a greater shock, or the powers of the soul be put to a severer trial, than by being startled out of sleep by the crackling flames of our dwelling. Multitudes have gone to bed in security, slept soundly and in peace, and awaked not till they felt the suffocating smoke or the scorching blaze. The sudden fright, the cutting anxiety for their own safety, and for the safety of their family, not to mention the sense of the loss of their all, is enough to unshinge the mind, and put it out of possession of itself.

These cares are so distressful, that where persons escape thus naked from a burning house, or sinking vessel, the hearts of friends, neighbors and strangers, are opened to relieve their sufferings; and to repair their losses. A dwelling is erected for the houseless sufferer, and provision is made for the comfort of the child of want. O charity! thou offspring of heaven! thou noblest of the virtues! How wretched would mankind be without thee! and how happy wouldst thou make the

ruin individuals, or spread distress and consternation all around, their hearts would sink in dependency, and they would lose their confidence in the great Superintendant of the Universe. But happy for poor mortals, things are so arranged in nature, and events in general are so ordered in Providence, as to strike this conviction into every impartial mind, and to convey this consolation into every humble heart. *Verily there is a reward for the righteous ; verily there is a God who judgeth the earth !*

Still it cannot be denied that many things in the divine proceedings are hard to be accounted for, and hard to be borne. It is agreeable to our ideas of a wise, good and impartial God, that every creature of his hands, should be fitted for the circumstances of his habitation, and that the circumstances of his habitation should be suited to his nature and wants. This in general holds true in the case of man. But it is evident that many individuals are of a constitution too delicate, of a mind too refined, and of a set of feelings too sensible and tender, for the roughening scenes, the thorny paths and the rude tempests, through which they are constrained to pass. Their natures have not strength, their minds have not fortitude, adequate to the weight of evils under which they are forced to groan. How often does the storm burst upon a prosperous individual, or a prosperous family, while a cloud is not seen to arise, and their most vigorous hopes are torn up, their most promising prospects are destroyed, and their most valuable enjoyments are dispersed in the tornado? The case is not uncommon in the country, for a man to toil and sweat to secure the last shock of grain, or the last load of hay, and then to see his full barn, containing all the produce of his fields

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world, if thy influence were universally felt. Happy the breast that cherishes thee, and happy the objects upon whom thou sheddest thy tears and thy blessings!

But there is one case that is attended with circumstances and distress almost equal to the foregoing, which, nevertheless, does not excite equal commiseration, nor is admitted to equal relief. A young woman, with the consent of her parents, connects herself with a young man, against whose circumstances or character, there appears no reasonable objection. They live in credit and fashion several years. But imprudences and misfortunes, which he conceals from every body, at last, long as possible, reduce him to bankruptcy. At once his credit is lost, his creditors seize his effects, the house is stripped, the family is broken, the husband absconds, and the deserted and impoverished wife returns forlorn and depressed, with three or four helpless children, to the house of her father, or some other friend, where, perhaps she lingers out the rest of her days in mortification and dependence.

What a striking comment do these instances give us upon the reflection of the wise man, *Vanity of vanities! all is vanity!* And how strongly do they enforce the advice of him who was wiser than Solomon, *Lay not up for yourself treasures upon earth, but in heaven, where neither moth nor rust corrupt, and where thieves do not break through and steal.*

N^o. XXXI.

On the various Advantages which Society affords for Improvement.

I COULD hardly answer it to the public, or to my own heart, in the character I have assumed, were I to reject the following offer, since it so well harmonizes with my plan, and is calculated to promote the wished for improvements of human nature.

To the PHILANTHROPIST.

SIR,

If in your judgment the following essay sufficiently coincides with your benevolent design, and possesses the other requisites, it presumes to ask admission among the numbers of the Philanthropist.

Yours, &c.

Animated by the example of those moralists, who are benevolently and successfully exerting their abilities to cure the disorders, and to increase the virtues of mankind, the writer of this essay wishes to suggest a few considerations on the state of man with respect to knowledge and improvement. Simple and unadorned will be his expressions, like the mind from which they proceed. But truth that is interesting has the less need of embellishment.

"The proper study of mankind is man," says the philosophical poet; and, "Know thyself," is the comprehensive prescription of the wisest ora-

tenancing them in an evil action, our example and conversation should be instructive and reforming.

As our faculties are capable of endless improvement, so Providence hath placed us in a variety of schools. In all which, our business is to increase our stock of knowledge, and to strengthen our habits of beneficence and rectitude. Useful learning, and recommending accomplishments, are not so confined to schoolhouses, academics, colleges and universities, as to be obtained no where else, though these may be their best nurseries, and the seats of their most permanent residence. Elegant and delightful entertainment for the mind, is not the peculiar felicity of those who frequent the senate house, the theatre, or polite assemblies.— Every fire side, every friendly circle, every accidental meeting of neighbors, and even of strangers, may add something to our pleasure or improvement, to the increase of our mental store, to the correction of some error or fault, to the exercise of some virtue, or the performance of some duty. Nay, so favorable is our situation, in the midst of an enlightened age and country, that we may sit alone with a book in our hand, and imbibe full draughts of instruction and entertainment ; or we may take a solitary walk, or a solitary ride, and from the various objects which meet our senses, and from our own reflections, may not only derive a momentary amusement, but perceptibly grow wiser, better and happier. Every family is a school, in which the wisest lessons, and the fairest examples, respecting virtuous sentiments and suitable behavior, ought to be exhibited. The world is a school, in which too many, indeed, are trained to mischief and misery ; but in which, an honest and ingenuous mind may improve in useful accomplishments, and feel a growing inclination and

this animal may be improved into a man ; and by the perfecting aids of virtue and religion, this man may be refined and exalted to the rank which he originally possessed, *but a little lower than the angels.*

What a blessing do they enjoy, who, in the bosom of civilized and virtuous society, are favored with the instructions and advices of wisdom ! Will it be extravagant to say, that we are more indebted to education, than to nature ? The proper way of expressing the sentiment is, that we are under the greater obligations to the Supreme Parent of nature for the means of an enlightened and virtuous education ; than for our creation. Without the former, the latter might prove a blot, or a curse ; but it must be our own fault, if, by the aids of the former, we do not render the latter the greatest blessing to ourselves, and to the world.

As instruction, and a modulating discipline, are what the infant and the juvenile mind and manners greatly need, a situation where these cannot be obtained is sadly to be deplored as the greatest infelicity. Whereas, to reside in a place where the mind and heart can receive the vivifying rays of science and religion, is what demands the warmest gratitude, and the most assiduous improvement.

In the lap of cultivated society, innumerable are the opportunities and advantages for brightening our heads, amending our hearts, refining our taste, polishing our manners, and confirming our habits of usefulness and virtue. We all are *learners* ; and in some way or other, may all be *teachers*.—And as, according to the vulgar saying, we should all *live and learn* ; so, according to the dictates of benevolence, we should all *live and instruct*. Far from wickedly, or wantonly leading others into an error, or confirming them in a bad habit, or coun-

 N^o. XXXII.

 Moral Reflections on Winter.

In Winter, awful THOU ! with clouds and storms,
 Around Thee thrown, tempest o'er tempest roils,
 Majestic darkness ! on the whirlwind's wing,
 Biding sublime, THOU bidst the world adore,
 And humbled Nature with thy northern blast,—*Thou art.*

AS we have been for a considerable time under the rough and unjoyous dominion of *that* Winter, who still rules us as with a rod of iron; and as that which so sensibly affects our bodies, cannot but closely engage our thoughts, it is the business of the moralist to direct those thoughts into a suitable channel, and to give them a devotional cast.

To assist our improvement in that knowledge and practice which are becoming rational creatures, we are favored with the instructions of revelation, and with those which may be drawn from the works of Creation and Providence. Every creature has a *finger* pointing to some attribute of the Deity, and a *voice* proclaiming his glory—pointing out to man some instructive lesson, and summoning his attention. Every apartment of the universe is decorated with miniatures and inscriptions of its divine architect. Every object, and every occurrence, brings a message from Him, subscribed with his name. The seasons as they pass in rotation, evince his presence and superin-

tendency. The spring, the summer, the autumn, are adorned with beauties, and loaded with blessings, which none but a God can display. And when winter strips, saddens, and benumbs the creation, we feel the operation of his hand, we see the result of his will, *whose kingdom ruleth over all*.

As no human being has ever entered into the grand laboratory of nature, or seen the magazines of hail and snow, it cannot be precisely determined how they are formed. And though we cannot assign the reason why cold condenses, and a greater degree of cold congeals, moisture and water, yet the fact is certain. It is therefore natural to suppose, that the moisture in the superior regions being congealed by the cold, descends in loose, thin flakes; which we denominate snow; and that hail consists of larger drops of water congealed to hardness, which, if the region were warmer, would descend in rain. Frost is frozen dew; ice, frozen water; or any other liquid reduced to hardness by cold. As to cold itself, some imagine it to be only a privation, or absence of heat, or fire;—and some think it a property residing in all such bodies as excite in us the desire of warmth.—But though all these phenomena could be accurately solved, and accounted for, agreeably to the laws of nature, yet they must all at last be resolved into the will and operation of the great First Cause of all, who established, and continues, the connexion between second causes and their effects.

“Spring is the season of gaiety, winter of terror.” We are often terrified at the blustering winds, the driving snow, and the repeated storms. When winter continues his rigid influence, with unrelenting obstinacy, although the sun is making his approach, and gathering new strength every day, we are apt to fear, lest we, or our flocks and herds,

should suffer through failure of sustenance. We frequently see the southern sky shaded dun obscuring, which gradually thickens clouds, which burst upon our heads in tempest wind and snow, our hearts are depressed with apprehensions that some of our fellow creatures, whether by sea or land, may suffer distress, destruction of property, or death itself; or, that the way may become impassable, and necessary communication be stopped. And even when a serene pleasant day smiles upon us, we scarcely enjoy it through fear, lest it should only prove a foretaste to a tempest of hail, or a destroying storm.

"In the winter, compassion melts at universal calamity, and the tear of sadness starts at the sighs of hunger, and the cries of the creature in distress." And surely, the inclemencies of the season should put us in mind of our suffering brethren, and prompt us to commiserate those, who are forced to "lodge naked without clothing have no covering in the cold; who are wet by the showers of the mountains, and embrace the rock for want of a shelter;"—to look into the dwellings of the poor; to inquire out their necessities, and to minister to their relief.

And since the effects which we behold in the wintry season are produced by a wise, overruling Providence, we may humbly inquire, What noble purposes do frost, and snow, and hail, and vapour, and stormy wind fulfil? Are they dispensed for no other end, but to afflict and impoverish us; to hide from our eyes the beauties of nature, and depress the heart with sadness and gloom? It must be acknowledged that sometimes they are scourges to punish the children of men; but in general, they are the effects of kindness as well as of wisdom. *He causeth it to come,*

Elihu ; i. e. winter with its cold and storms, *whether for correction, or for his land, or for mercy.* When winter cometh before his time, or stretcheth beyond his limits, so as to keep back the fruits of the earth, by which means they are not brought to maturity ; or when the weather is so severe, and the storms so frequent and fierce as to cause devastation ; or when by repeated snows, the roads are choaked up, travelling rendered extremely difficult, providing ourselves with food and fuel almost impracticable ; and persons indistress unable to procure seasonable and necessary relief, these extremes should be considered as chastisements.

To a superficial observer, Winter appears a blank, or as the waste and desolation of nature ; a season which lives on the profits of the other parts of the year ; and as a beast of prey, which is not only useless itself, but destroys those that are useful ; and therefore a season which might well enough be spared, or supplied with one more mild. But in reality, the earth, spent and exhausted by the various labors and productions of the other parts of the year, requires the winter to rest and recruit in, and to collect vigor and aptitude for a new production. "All nature feels the renovating force of Winter." Frost and snow enrich and fertilize the soil, and fit it to give seed to the sower, and bread to the eater. Piercing cold purifies the air and prepares it for respiration. It braces the nerves, strengthens the muscles, refines and quickens the spirits, and gives to the blood a brisker flow. So that in Winter, not only the earth, but the husbandman, acquires health and vigor for the labors of the ensuing year.

The Winter is also favorable to the pursuit and acquisition of useful knowledge. It is a season of

leisure from business, and amusements abroad. It winds up and invigorates the springs of the mind; and disposes to contemplation. Winter evenings are commonly the time for laying many schemes, and of enjoying social mirth. Let the active and enterprising project schemes; but see that they be honorable and useful. Social recreations are not to be condemned, when well timed, and prudently conducted. But let the youth be cautioned against a mispense of precious time, and against contracting habits which are unfavorable to virtue. Let them never divert themselves at the expense of modesty, of religion, or of any one's reputation, or virtuous feelings; nor so as to increase the viciousness or vanity of their own minds. They who can enliven conversation, and cheer the spirits of others, and their own, with wit and pleasantry, possess an agreeable talent. But they who can improve the minds, mend the morals, and meliorate the tempers of those with whom they converse, possess a talent much more to be coveted.

In such a season, with what gratitude should we reflect on those accommodations and defences, with which we are supplied, against the injuries of the weather—such as clothing, food, habitation and fuel. Especially, how thankful should we be for health? We are ready to complain of the severity of our winters, and of the difficulties and hardships we are forced to encounter, in making daily provision for our fires, and for the sustenance of our families and of our flocks. But our health, plenty, longevity, and sobriety, to which our climate is conducive, is a rich compensation.

In such a season of discomfort, it is natural to reflect on the various uneasinesses, and sorrows of the present state; all which should wean us from

so wretched a world; and elevate our desires and pursuits to a better. The seasons are not so quick in their change; the weather is not so uncertain; the winds are not so variable, as the state of man. As he who regards his comfort, would not choose to have it always winter; so he who is truly wise, and pants for substantial happiness, will not be content to live always in this mutable, tempestuous world. With what ardor do we all wish for the arrival of spring? When we have long endured the piercings of the frost, and long trodden the snow, the ice, and the rugged ground, we become weary of the gloomy season, and wait impatiently for the scene to shift. Why are we not equally weary of this black and stormy life, and equally desirous of the much more delightful spring, which reigns perpetually in the climes of bliss?

 N^o. XXXIII.

The guilt attending the Perversion of Talents.

*In mea vesanæ hæui dispendia vires,
Et vultus pæpæ fortis in ipse meos.*—Ovid.

"Of strength pernicious to myself I boast;
The powers I have were given me to my cost."

WHAT a pity it is that any of the appetites and passions of our compound nature, and much more, that any of the powers of the human soul, which were given by our beneficent Crea-

tor, for our advancement in happiness and perfection, should be misused and perverted to our hurt, to sink us still deeper in ignominy and misery! But this is the effect, as well as evidence, of human imbecility and depravity. What a pity it is, that, not only parts, but learning, which has such a tendency to brighten the mind, and raise our nature to refinement and dignity, should in any instance be abused, and lead a person further astray from rectitude and happiness, and while it enlarges the understanding, should debase the man! But so it is, that some brilliant geniuses, cultivated with elegance, and enriched with knowledge, whereby they have shined with superior radiance, have been unhappily united with corrupt hearts, and vitiated dispositions. So that if the possessors of these shining talents, really exalted human nature by intellectual improvements, they debased it more by their licentious principles, or immoral practices. By the brightness of their understandings, and the extent of their knowledge, they carried with them a light, the better to shew the defects of their character, the meanness of their views, and the contempt which they deserved.

"If parts allure thee, think how Bacon shin'd,
The wisest, brightest, meanest of mankind."

Reason is confessedly the superior faculty of the soul, and given to regulate the whole man. And one would think that reason, aided by learning, ought always to shew itself superior to the meaner powers of appetite and passion; that a cultivated mind, should feel such a delicacy, such a sense of propriety, such an impression of obligation, as to discard vice, which is meanness itself, and disdain the thought of criminal indulgence. But genius itself has been bribed into the service

of licentiousness, and employed for the support of unmanly practices. Refined minds have directed the pen, the pencil and the tongue, to give wickedness an engaging form, to heighten the allurements of the harlot pleasure, and to soften the melody of her syren song. The hand of refinement has been employed to strew with flowers the paths of destruction, and to gild with attractive gaudiness the monuments of infamy.

Writers of superior talents, if their principles be not sound, and their minds pure, are justly considered by moralists as very dangerous. Corrupt nature ever entertains a wish to soften the severity of virtue, to relax the strictness of the sacred law, to smooth the ruggedness of the road to heaven, to find fewer and gentler prohibitions *from*, and more ready permissions *for*, the indulgence of the appetites and passions. Those authors, therefore, and those preachers, will have the greatest number of admirers, who are less rigid in the principles and duties which they inculcate; whose scheme of religion is the best accommodated to the natural propensities of the human heart; and has the least of self denial in it; which leads its votaries along in flowery paths, and promises security without a great degree of circumspection, and a glorious reward from the Supreme Retributor; without a solicitous assiduity in serving and obeying him. But, certainly, those instructors are the safest, and should be the most regarded, who prescribe the purest morality, who support with the clearest reasons, a system of religion the worthiest for the Deity to prescribe, and the best adapted to the exigences of man, and to promote his perfection. Those writers are the most excellent, whose works are the best adapted to raise, refine and dignify human nature; to cure the distempers of the

mind and heart; to extend and support the empire of reason; to assist it in the government of the appetites and passions, and in regulating the whole man. Those books and discourses, therefore, which tend to cloud the mind, to damp its exertions, to inspire fallacious hopes, or discourage such as are reasonable, to reconcile the soul to its degraded and distempered state, and to cool its aspirations and efforts to attain health, purity and soundness, are not the books which an enlightened *Philanthropist* can recommend. The Deist, the Fatalist, the Materialist, whatever they may claim, or conceit, will never obtain the honor of prescribing a system well adapted to the advancement of our nature, in dignity and happiness. The Deist, by denying revelation, by endeavoring to destroy the credibility of christianity, and degrade its author to a vile impostor, damps our spirits, destroys our hopes, quenches our ambition, and unnerves our souls in their upward flights, in their virtuous enterprizes, and godlike exertions. The same effects are produced in the mind by the schemes of the Fatalist and the Materialist. According to the first, men are carried on, through the stream of time, with as much necessity, and with as little independence and freedom, as a river, confined within its banks, is propelled to the ocean. Subjected to this fatal necessity, we cannot, with all our boasted powers of reason, of choice, and of self determination, feel ourselves superior to corporeal substance, which is invariably subject to the force of gravity. The doctrine of Materialism cuts off at once, our affinity to angels, and to him, whom we have been taught to glory in as the *Father of our spirits*, forbids us to claim any kindred with the beings above us in the intellectual world, and directs us to look down-

nd to the earth, for our origin and end, and to creatures upon it, as ur only relations. In proportion as such sentiments prevail, must not bition be checked, mental exertions and moral rovements discouraged, and human nature in ifequence degraded? In this view of things, s it not seem probable, that certain schemes l doctrines of some of our pious divines, are not promotive of the dignity and improvement of nan nature as could be wished, inasmuch as y have an apparent tendency to discourage hu- n endeavors, to undervalue human virtues, to ow a gloom upon the mind, to narrow its con- tions, and contract its charity?

But it is not the business, nor the wish of the *philanthropist*, to rouse the genius of controversy. ch rather would he administer a quieting sop such a troublesome visitant, than introduce a to the acquaintance of his benevolent readers. ch rather would he hand round to all his fel- creatures, the cup of consolation, mingled h such ingredients as would animate their oping spirits, give a spring to their courage, ir ambition, their efforts to apply a remedy to ry evil and imperfection that a remedy can ch—as would inspire them with good humor ards one another, and with patience under evils t are unavoidable, and as would call forth their tual exertions for mutual amendment and mu- l happiness.



 No. XXXIV.

An allegorical Description of a certain Island and its Inhabitants.

"From Nature's Continent immensely wide,
Immensely blest, this little *Isle of Life*.
This dark, incarcerating *Cokery*,
Divides us," ———— *Young*.

IN the vast ocean of space, which is continually traversed by myriads of active beings, for the various purposes of negotiation and benevolence, there is a certain island belonging to the extensive dominions of the king of *Utopia*. This island, though remote and small, compared with the whole territory of this monarch, may be seen from several of the other islands, with which this ocean is interspersed. When viewed at a distance by transnavigators, it appears uniform and beautiful, and as a fit habitation for innocence and indefectibility. But upon a nearer approach, it looks less inviting. The shores and surface are, for the most part, broken and inhospitable; and the atmosphere frequently obscured by fogs and clouds, agitated by tempestuous winds, and rendered insalubrious by noxious exhalations. Yet it is inhabited by a race of beings, who, though almost universally uneasy and dissatisfied with their situation, are so much attached to the island, as to be exceeding loth to quit it, even at the invitation, or summons of their prince.

There have been various opinions with respect to the nature and qualities, both of the island and its inhabitants. But all in general are agreed, that the people, by some misdemeanor, have, at some time or other, incurred the displeasure of their sovereign, and were destined to this island, as a suitable place, in which they might do penance, and receive those meliorating corrections which they have merited, and which are fitted to restore them to a temper of obedience, and thereby to the favor of their prince. They are a sort of exiles ; but not in a state of perpetual banishment, unless they continue incorrigibly rebellious. They have no right to quit the island without special permission. Yet here and there one, is daring enough to make the attempt, by plunging, uncalled, into the ocean. But these are considered by their fellow delinquents, as cowardly and sneaking, and by their sovereign, as putting a finishing hand to their incurable rebellion. It is observed, that these islanders are recalled promiscuously, without any regular order, and often without warning, or notice. And the herald who is sent to summon them, generally appears, and is considered, more as an executioner, than as a friendly messenger.

But every disadvantage under which they labor, has, whether they notice it or not, its counterbalance. During their residence on this island, they receive all their supplies from their king ;—and he condescends to send them many tokens and messages, to convince them that he is not unpropitious ; that though they wear the marks of degradation and disgrace, and are at a humbling distance from the imperial city—yet he is ready to harken to any decent petition they may send, how-

ever imperfectly conceived, or expressed, provided it bears the marks of sincerity and humility.

It is in their power to render the place of exile agreeable, or painful; a place of punishment or enjoyment, according to the sentiments and dispositions which they cherish. None are exempt from the jurisdiction they belong to, nor the allegiance they owe. All have reason enough to believe, that if they will but accommodate their minds to their situation, it will be comfortable; that if they will exert themselves to retrieve their circumstances and character, they shall not lose themselves in vain; that if they will endeavor in earnest, to regain the favor of their sovereign, they will regain it; that allowance will be made for the disadvantages under which they labor, if they do not plead those disadvantages as an excuse for perverseness and negligence.

The degrees of information among these subjects, respecting the will of their sovereign, their own duty and destination, are various. Some have no more than is contained on a small tablet of parchment on their breasts, inscribed in characters scarcely legible. Yet there is a sentence written two, which every one may read and understand; particularly this, *Of him, to whom little is required, little will be required.* Others have a large volume of instructions, and a sufficient number of monitors, both to direct and excite them, together with their sovereign's proclamations posted in the corners of their streets, and infixed on the panels of their doors. But unhappily, these monitors are also the interpreters of the royal orders, and not among themselves. According to the different turns of mind, and complexions of the subjects, they conceive differently of their sovereign's will, and intentions. Some, who are mi-

gentle in themselves, give such an amiable representation of their king, as to work upon the benevolent affections, and generous principles of the faulty subjects, and, by animating their hopes, call forth their gratitude and obedience. Others, perhaps as faithful as the former, being of a more gloomy and austere disposition, lead those who are of a similar cast, or who are timid in their make, to entertain an awful idea of their generous prince, as one who is arbitrary and inexorable, and who capriciously bestows upon some of his subjects, and withholds from others, certain peculiar endowments which must come from him, and which he requires in all, upon pain of his perpetual displeasure. From these representations, and also from the various humiliating circumstances, and vexations, to which this colony is subjected, some have been ready to admit an unfavorable opinion of their sovereign, as if his government were bordering on the tyrannical. But this is owing to misconception. For they who are best acquainted with his character, who are admitted to the most familiar intercourse with him, and who take an impartial view of his orders and administrations, are convinced that, though he is an absolute prince, he nevertheless governs his subjects with equity and benignity; that lenity, forbearance, and placability, continually beam from his throne, even upon those presumptuous subjects who have reared the standard of rebellion.

Distant and beclouded as this island is, the peaceful shores of the *Utopian* continent may be discerned from it. Some of the inhabitants have a more clear and distinct view of those delightful abodes than others; but none are wholly precluded. By ascending certain eminences and temples sacred to contemplation, which all are instructed

and encouraged to do, they find the medium so clear, and the organs of vision so strengthened, that they can descry many of the beauties of that inviting region, the glittering spires of the imperial city, and the magnificent palace of their king. All have an intimation that this is their native country, and that they shall be favored with a return to it, if, during their stay on this island, they manifest a fixed allegiance to their sovereign, a fidelity in executing their task, a patient assiduity in the discipline they are under, and a well-merited gratitude for the supplies, the kindness, and the visits they have received. If these conditions and prospects afforded them, reflection on their sovereign's pleasure, and their own satisfaction, be suitably regarded, their view of the splendor and magnificence will be rendered more clear and transporting, and they will more sensibly the attractive force of that power, and perceive their attachment will be less liable to grow weaker and weaker.

"Happy day! when I shall see
This manly youth, and his
That I shall see
And see him

No. XXXV.

educated and Virtuous Youth, the Basis of Prosperous Society.

*Mentem est, quod patria ciuom, populoque dediſti,
Si facta ut patria ſis idoneus, utilis agris,
Utilis et bellorum et pacis rebus agendis.
Plurimum enim intereſt, quibus artibus, et quibus hunc de
Morbis inſtituas.*—Juvenal.

"Grateful the gift ! a member to the State,
You that member uſeful ſhall create;
Calm'd both to war, and when the war ſhall ceaſe,
To ſound, as fit t' improve the arts of peace;
For much it boots which way you train your boy,
The hopeful object of your future joy."—L'Ephingſtone

When we view the youth are
they excite his moſt
his moſt ſolicitous
accounts, he feels
a claſs in ſociety of
ough he bears good
and as far as poſſi-
partake not equally
more than of his
of his eſtimation,
particular claſſes,
acts. The riſing
conſiderate all others,
and conſequently
of attention to
the welfare. The
years, and the
the ſchool conſideration

love. Their inexperience, and liability to the temptations and snares which are spread around them, and into which their own imperious passions and lusts hurry them, awaken the tenderest concern. Considered in their endearing connexion with parents and friends, the heart is doubly interested in their welfare, upon which the happiness of all their connexions so sensibly depends. But when they are viewed as coming forward on the stage of action, and soon to take the places, and act the parts of the present generation, and to carry on the necessary business of society, and of the world, their importance rises to the highest pitch, and philanthropy itself can scarcely feel solicitous enough, or pour forth vows and wishes sufficiently ardent, for the rectitude of their principles and the propriety of their conduct.

They who are now the principal actors in the great drama of life, who give direction and energy to the whole machinery of society, will soon disappear, and leave a vacancy for others to fill. Their loss must be supplied from the younger members. *Instead of the fathers, must be the children.* They who are now under tutors and guardians, and but rising into manhood, will soon be parents and heads of families, soon be wanted to regulate and manage the interesting affairs of towns and states; to fill important civil, military and ecclesiastical offices; to direct the sentiments, and form the manners of the age; and to shine forth the illustrious examples of virtue and piety. How happy for the community, and for the world! how happy and honorable for themselves! could they be well prepared for their parts, by a virtuous and judicious education. For, according to the dispositions they cultivate, and the habits they contract in early life, and while preparing to be

men, will be the parts they will act, and the manner of their acting them, when they come upon the stage.

The period of youth is the season of preparation for usefulness, and for giving the faculties, and the disposition a right bent. Is it likely that an untoward, unprincipled, uneducated youth, will make a virtuous and valuable man, a useful and honorable member of society? Assuredly, such an one introduces himself in a very ungraceful manner, and makes a most unpromising beginning. But were children universally *trained up in the way they should go*, they would, according to the usual course of things, keep on in the right way, and *not depart from it when they were old*. In this case, the next set of actors, having had the advantage of such examples, and such instructions, would be more excellent than the present, and mankind would be continually mending.

It were devoutly to be wished that the youth discerned and felt their importance, as it is represented in the writings, institutions and laws, of wise men, whether inspired or not, and as it really exists in society; *felt their importance*, not to elate them with pride, but to excite a generous ambition to make good that importance; to think, and act consistently with it, and with a view to maintain it; that, cherishing a sense of their real worth, and of the dignity of human nature, they might, with a noble disdain, discard every thing mean and vicious, every principle and habit which would lessen their consequence in society, or in any degree, weaken their ability and inclination to carry on the business, and to increase the virtue and happiness of the world.

 No. XXXVI.

 Remarks on some of the Writings of STERNE.

*Ut dignum æterno nitidum quod fulgeat auro,
Sic mallet laudare Deum, cui fœdida monstra
Prætulit, et liquidam temeravit crimine vocem.*—Prudentius.

"A golden statue such a wit might claim,
Had God and virtue rais'd the noble flame ;
But oh ! how lewd a subject has he sung,
What vile obscenity profanes his tongue."—Lewis

TO point out inaccuracies in grammar, inelegancies in language, and improprieties in the construction of sentences, is the business of the critic. To discover, and caution against any sentiments or allusions in favorite authors, which have a corrupting tendency, or are unfavorable to virtue, is the duty of the moralist.

Unhappy it is, that among the innumerable writers, who pretend to taste, elegance, and the art of pleasing; such numbers should be found, who forget that preserving the purity and peace of the heart, is infinitely preferable to tickling an irregular fancy, or inflaming a corrupt imagination; and who take more pains to gratify the meanest of our tastes and feelings, than to please us consistently with innocence, improvement and dignity. But the writers who can take pride, and the readers who can take pleasure, in such productions, betray the want of true taste, and true delicacy.

In a former essay I observed, that *writers of superior talents, if their principles be not sound, and their minds pure, are justly considered by moralists, as very dangerous.* Such are Bolingbroke, Voltaire, Hume, and many others, who, though polite writers, and men of genius, are enemies at christianity. Rousseau, in some of his favorite productions, chose to portray human nature as it is *prone* to be, rather than as it *ought* to be. Chesterfield, with all his nobility, with all his brilliant powers, and all his external graces, betrays an ignoble mind, and an impure heart. There are herds of novelists whose representations of life and manners tend to mislead the unwary youth of both sexes. The writings of these, and many other authors, are too well calculated to add new encouragements to licentiousness, and new difficulties to virtue.

But scarce any writer has more admirers and noble imitators, than Sterne. And not to admire him for his exquisite touches of nature, for his benevolent attempts to increase and diffuse *the milk of man kindness*, and to *pour oil and wine* into the wounds of the afflicted, would justly stigmatize one destitute of sentiment, taste and benevolence. Not to admire him for every thing, would betray a want of true judgment, and of a pure and delicate mind. Were all his readers able, and disposed to discern and admire his beauties only, without being misled and corrupted by his faults, there could be the less need of the disquisitions of the critic, or the caveats of the moralist. But many, especially persons of warm passions and tender feelings, are too apt to be captivated with everything which drops from his descriptive, but loose and unguarded pen, and in swallowing the nectar, swallow what is enflaming and poisonous.

That Sterne was a person of acute sensibility, and that he had a talent, beyond any other writer, of entering into the heart, and touching its finest feelings, is universally acknowledged. It must be acknowledged, too, as an abatement, that he was acquainted with the grossest sensations of animal nature, and on all occasions took pleasure in alluding to them. He says, indeed, of himself, "I have something within me which cannot bear the shock of the least indecent insinuation." And in another place he exclaims, "Ill fated Yorick! that the gravest of thy brethren should be able to write that to the world, which stains thy face with crimson to copy even in thy study." One would think from these declarations, that Sterne was possessed of that mental delicacy, of that moral purity, and of that habitual sanctity, which became his refined education as a gentleman, his elevated profession as a christian, and his sacred employment as a preacher of the purest religion: Is it not astonishing then, that notwithstanding those declarations, this education, this profession, and this employment, he could give such loose reins to an unhallowed imagination, as he does in his sentimental works, particularly in his *Tristram Shandy*? He wrote these volumes, not as philosophical treatises on the production of human beings, or on the obstetric art, for the information of the solitary student, or the necessary practitioner; but as books of entertainment, for the perusal and gratification of all. And books of entertainment, written with genius and judgment, may safely be perused by all; by the young as well as by the old; by the ladies, as well as by the gentlemen. But let me ask the fondest admirers of Sterne, if they are persons of education and taste, whether they can recommend the history of *Tristram Shandy*.

ly as a proper book for youth? Whether a virtuous father can put it into the hands of his children? Whether a polished gentleman would willingly read it to a polite circle of ladies, or recommend it to be read by them? In short, let me ask them, what they would think of the man, or how they would treat him, who should attempt to entertain a promiscuous company of well bred people, with such a circumstantial account of his origin, birth, &c. as *Tristram* gives of his? It is in vain for Sterne or any of his admirers to pretend that the words and intentions of the writer are innocent, and that all the fault is in the mind, or heart of the reader, since he knew what ideas and images his allusions and insinuations would convey to the mind, and made use of them for that very purpose. *Double entendre*, and indelicate allusions, as well as immodest expressions, have never been considered as evidences of refinement or good breeding.

That Sterne possessed a large share of wit and humour, and had a peculiar faculty of exciting laughter, is felt by the most gloomy and morose of his readers. But then, his wit and humour are of the lower and grosser kind, and far inferior to that refined and delicate humour and wit, in which Addison abounded, and for which he is so justly admired. Impartial, and well educated judges would despise the man as a buffoon, who should, in conversation, constantly use such wit and humour as *Tristram Shandy's* for their entertainment.

The sensibility and sentimentalism of Sterne were truly amiable, had they been properly regulated and directed. But should a man give way to such a softness of nature, so as to fall in love with every woman he saw and to feel a greater ten-

derness for other men's wives, than for his own, such sensibility and sentimentalism would soon destroy the peace of families, and the order and happiness of societies ; and good were it for *poor human nature*, if such sentimentalists had never been born. Great were the talents of Sterne as a feeling and descriptive writer ; and great were his abilities to make his fellow creatures virtuous and happy. And lamentable it is, that such abilities should in any instance be perverted. But happy for him, if the interceding, and *recording angel*, shall be more prevalent in obliterating his faults, and the restraining angel in preventing their ill effects, than the *accusing angel* in proclaiming, and perpetuating them for his condemnation.

N^o. XXXVII.

Conjugal and Domestic Happiness.

"Hail wedded love, mysterious law ! — by thee,
Relations dear, and all the charities
Of father, son and brother, first were known,
Perpetual fountain of domestic sweets !" — *Milton.*

I WONDER, said *Ignatius* to *Ugenia*, why the matrimonial and domestic state, which is so necessary to the support of human beings, and to which the sexes are so naturally and so strongly inclined, should prove the source of so much dissatisfaction and unhappiness ? Why is it, my friend, that a union so endearing as that between

husband and wife, and a circle so connected and interesting as that of a family, should, nevertheless, fail of producing its desirable and designed effects, and, with all its promising ingredients of happiness, should be able to make so few of those happy who form and compose it ?

The fault, said *Eugenio*, is not in the original institution, nor in the state itself, but in the parties who enter into it. This world, indeed, is not the residence of felicity ; and man is too imperfect and depraved, to find in any state, a felicity that is uninterrupted and permanent. But some pleasures there are, pleasures rational and manly, in every relation and condition of life. In the matrimonial and parental connexion, provision is made, by our benevolent Creator, for enjoyments more numerous and more refined, than in any other ; and it is human folly and perverseness alone, which blights and diminishes them.

Be so good then, said *Ignatius*, as to favor me with your directions and advice in this affair ; to point out the errors to be shunned, and the steps to be taken, that whenever I rise to the conjugal and patriarchal dignity, I may not sink in perpetual gloom and wretchedness.

The grand secret of happiness in any state of which we have the choice, replied *Eugenio*, is to enter it with deliberation, with a wise selection of associates, with a resolution to perform the duties of it, to do our part to lighten its evils, and on the whole, to make the best of it. Was the nuptial and domestic state entered into, with such precautions and intentions, it would be found, as our Supreme Parent designed it, and as the state itself is fitted to be, a most desirable, dignified and delightful state, productive of more rational and sentimental satisfaction, than any other. To enter

without judgment or forethought, into the most important connexion, to choose at random, or as fancy, or passion shall dictate, a partner for life, a bosom friend and companion, is by no means settling out wisely, or laying a sure foundation for happiness. And should those who set out in this manner, drag their existence painfully along; and find the garland of matrimony so hastily gathered, entwined with nettles, as well as roses, and even with serpents among the flowers, they will have no reason to condemn the state, but their own imprudence. Where there is a necessary union of persons, of cares, and of interests, there a union of hearts and affections is indispensable. This shews, that the exercise of judgment and deliberation is requisite to matrimonial and domestic happiness. For a congeniality of nature, a similarity of taste, and a cordiality of affection, which are all essential ingredients in the composition of nuptial felicity, are too delicate flowers to bloom on every bush, or to be gathered by an undistinguishing hand. As a serene satisfaction results from the steady performance of duty, and the constant exercise of mutual tenderness—so, negligence, coldness and unfaithfulness, will inevitably incur blame, and produce uneasiness. Vain therefore, is the hope of conjugal and domestic endearment, where there is the want of conjugal affection and duty.

That there is a necessary intermixture of troubles with joys in a family state, is readily acknowledged: And so there is in any state. But it is the part of manly wisdom, to palliate the evils which cannot be cured; it is the part of patience, to bear, without complaining, the evils which cannot be palliated; and it is the part of religion to annihilate lesser evils, and to turn every evil into a good.—With such dispositions, qualifications and aids as

these, husbands and wives, parents and children, will be happy in themselves, and in one another, and constitute a happy family. Let a man, then, who is setting out in life, and wishes to lay a foundation for domestic peace and enjoyment, choose a partner, who will be likely to harmonize with him, in all the laudable pursuits of his station, and in all the joys and sorrows, of which his honest and feeling heart may be sensible; and let him form the resolution which a renowned Israelitish statesman and father formed of old, and every one will allow that he makes a hopeful beginning.

For my part, I cannot figure to myself a scene more pleasing among human beings, than a family cemented by the endearing sympathies of nature, and united still more strongly by the tenderness of a cultivated affection and esteem, and all under the governing influence of prudence and religion.—The happy pair, who are the heads of such a family, experience the most delightful sensations in viewing the innocence and the improvements of their rising offspring, and in contemplating their future usefulness and prosperity. And the children of such a family, both loving and dutiful, enjoy the liveliest satisfaction in seeing, and making one another, and their parents happy.

True, indeed, it is, that neither sympathy, nor union, nor innocence, nor virtue, nor religion, will shield a family from the inroads of misfortune, from the attacks of disease, nor from the depredations of death. But a family, where harmony prevails, tenderness endears, and religion presides, is in the best preparation to receive, and in the best disposition to bear, the most painful allotments.

 N^o. XXXVIII.

 The Importance of a Virtuous Education.

*Quo semel est imbuta recens servabit odorem
Testa diu.* — Hor.

What season'd first the vessel, keeps the taste. — Creech.

THOUGH reason and the moral powers of the soul, were given to regulate and control human beings in all their conduct; though the soul being rational and immortal, be so superior to the body, which is only earthly and perishable; yet, such are the disadvantageous circumstances under which we are born, educated and live, that the body is always a clog, a tempter, a depressing weight, to the soul. In infancy and childhood, our rational faculties expand and gather strength, but slowly. Whereas our bodily wants, weaknesses and cravings, are so early, numerous and importunate; and our passions and affections, which owe their existence, strength and predominance, principally, to the animal part, operating, and being accustomed to be gratified, so long before reason and the moral sense have power and efficiency to regulate and control them, that we contract a habit of attending principally to the body, and of being governed by its inclinations. The body gets the start of the soul in the race of life. The appetites and passions, like ill weeds, grow faster than our intellectual powers, and those ne-

y and beautiful plants, the dictates of the
 ment and conscience, and the virtues of self
 nment. The apartments of the fancy are
 much earlier, and flowed much closer, with
 es, with false appearances, with pictures that
 chanting, but unsubstantial, than the memo-
 with manly sentiments, with the decisions of
 1, and with the maxims of regular conduct.
 d, such is often the perverseness of nature,
 length of the appetites, passions, and of wrong
 , even in early life, that they carry away the
 n spite of his better judgment, and the re-
 trances of conscience, in spite of the advice
 dmonition of friends, and the powers of the
 to come. Hence the importance of an early,
 ous education, and the necessity of seasonable,
 and prudent attention in the government,
 egulation of children and youth, and of the
 st vigilance and resolution in the persons
 selves. Hence, it is not so much to be won-
 at, that among the poor and ignorant, human-
 e should be greatly debased, and pitifully de-
 d. The poor are commonly ignorant them-
 , and bring up their children in ignorance.
 of them cannot spare time; nor are they
 ally capable, nor do they feel the spur of am-
 , to form the minds and the manners of their
 ren, to intelligence, virtue and usefulness.
 e the importance and wisdom of maintaining
 regulated and well furnished free schools,
 by legal establishments, or private liberality.
 orance is a blot on the human mind: But
 asness is a much more dishonorable blemish
 : human character, among a free, enlightened
 ighly privileged people. An ignorance of
 , moral and religious duties, necessitates a
 ortionable deficiency in the conduct. Igno-

rance and vice, too often generate and strengthen each other, subside and grow together. Here is a double debasement ; and this redoubles the demand for an early, judicious education of children.

But as *worth* is not always the companion of riches ; as *usefulness* does not always keep pace with the advantages for it ; as men in honorable stations, are not, in every instance, the greatest patriots and benefactors ; as learning and ability, are sometimes found apart from *morality* and *religion*, so *ignorance* and *honesty*, *poverty* and *virtue*, are sometimes united in the same character, and in the same family. Where persons have but little knowledge in their heads, and yet possess and cherish an honest disposition ; where they are in low circumstances, and yet, according to their capacities, are industrious, peaceable and pious, they discover greater manliness, and are greater blessings to the world, and ornaments to human nature, than those who live in wealth and splendor, and yet riot in luxury and dissipation ; or those who have had the advantages of a polite or learned education, and yet are vicious in their hearts and manners. The strongest natural abilities, the greatest refinements of taste, the richest endowments of the understanding, the most elegant accomplishments of the person, as they are not to be compared with the excellencies of the heart, with the habits and exercises of virtue and piety, so the former can never compensate the want of the latter. Hence the importance of attending principally to the morals of youth in their education, and of disciplining their hearts and manners with greater assiduity than their understandings.

The training up of youth, and fitting them to be happy in themselves, and useful to others, to be blessings to their friends, and ornaments to their

country, has been considered by all wise men, and wise nations, in all ages of the world, as a matter of the utmost importance. But to mention what is said on this subject by the inspired writers, and by the nicest prince that ever dignified a throne, what assiduous care did the ancient Greeks take in the education of their children? "They made it a branch of their government, and for that purpose, public exercises were appointed, both for forming the body and improving the mind. And to their wisdom in this respect, may be chiefly attributed the vast superiority in point of character and capacity of the individuals among them, over those of modern times." The Spartan children who were educated by public instructors, according to public institutions, and at the public expense, were taught obedience to the laws and magistrates, and reverence towards their old men. They were instructed by moral philosophers in all the necessary virtues, and enjoined, and accustomed to regulate their passions and appetites by reason. The love of their country was the chief sentiment with which they labored to inspire their youth. This was carried to an amazing height. But it was too contracted and selfish, and injured their philanthropy. For they paid little or no regard to any of their fellow men, who did not belong to their own country; and had little or no tenderness for any who did not in some way serve the interest of their own nation.

"On a long course of observation and reflection," says a judicious American divine and statesman, "I have come to the following conclusions: That the habits formed in youth are amazingly strong, inveterate and inflexible; and do generally and in the main, go with the man through the various stages of life, and through the dark valley of the shadow

and on a variety of occasions, shewed himself a master of a polite and respectful address. Brotherly kindness and charity were the characteristics of the Apostle *John*. *St. James* in his epistle recommends and inculcates a candid, benevolent disposition, as highly necessary, and ornamental in the human character, and in civil society; and condemns and cautions against envy, and bitterness of spirit, and that contentious behavior, which are each of them, and much more all of them together, not only unchristian, but unmanly, and even diabolical.

“Who is a wise man, and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above, is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.” According to this representation, that is the most commendable gentleness which is regulated by wisdom, and that the most beneficial and desirable wisdom which is tempered with gentleness, which gives a proper regulation and direction to the manners, and produces the richest abundance of virtuous and beneficent actions.

But however delicately the Apostle might treat men's characters, or with how much tenderness soever he required christians to treat the persons of men, and in this way to display their attainments, yet we find that when he animadverts upon vices, and especially upon vices so contrary to

the genius of the gospel, as *bitter envying and strife*, he does it with severity enough. The origin of such wisdom, if you can call it wisdom, is not from above, but from beneath. It is not known in the celestial regions. No worthy spirit is tainted with it. None of the inhabitants of heaven, or the candidates for that benevolent society, are actuated by such detestable passions. Their rise is diabolical; their objects and motives are something of a base, and even infernal nature. The religion of Jesus, which he brought with him from heaven, and which shews itself to be of a celestial original, like its Divine Author, allows not, and much less teaches, any such wisdom as this. Accordingly, in opposition to a temper and practise so odious, and so productive of mischief and misery, the Apostle presents us with a most beautiful description of the christian religion, *the wisdom from above*, and the amiable graces and virtues which it prescribes and inspires, which render those who possess them lovely and happy, and shed a benign influence on all around. The rules for the conduct of human life, as laid down in the gospel, discover so much wisdom and excellence, as prove it to be from a divine original; and a man can exhibit no greater proof of wisdom, than to submit his understanding to its evidence, and his heart and actions to its authority and influence. He, who, under the guidance and impression of this religion, is *pure* in his sentiments and morals, *peaceable* in his behavior, *gentle* in his manners, *easy to be entreated*, *full of mercy and good fruits*, *without partiality and without hypocrisy*, is wise for time, and wise for eternity.

If we consider what was the education and employment of the Apostle *Peter*, previous to his

acquaintance with Christ and his religion, it will give us a striking proof of the advantage of such an acquaintance, a striking proof of the softening and sweetening influence of christianity. He was trained up in the rude occupation of a fisherman and was conversant with the roughening scenes, tempests and billows, in company with a few associates uncultivated as himself. Yet he is able to recommend and enjoin the most engaging deportment, proceeding from the most engaging disposition. "Be ye all of one mind; have compassion one of another; love as brethren be pitiful; be courteous." This precept demonstrates the benevolence of the writer's heart, the true spirit of the gospel, and the desirable figure they must make in the family of Universal Parent, who are morose, and unfriendly in their tempers, rough and unpleasant in their manners, and disobliging in their conduct.

On the whole it is plain, that christianity favors and recommends an amiable conversation and a polished demeanor. Moroseness of temper, harshness of expression, and roughness of manners, are as inconsistent with the genuine spirit of the gospel, as with the laws of civility and good breeding. I do not mean that politeness, as it is generally understood, is a certain evidence of evangelical temper, or that the want of the external graces of the person, is an infallible sign of absence of the graces of christianity; but, more a man is possessed of the christian spirit, more will it soften his words, his actions and disposition; and the more will he be distinguished by his courtesy and urbanity.

Must not that mind, therefore, appear very unwise, and that heart very malignant, which entertain unfriendly sentiments towards that

gion, which is so amiable and divine in its nature, in its tendency, and in its effects? And what mind is there, possessed of the least spark of goodness, but must detest the character of those who live in malice and envy, hateful and hating one another? What a pity is it that such vexatious tempers, such poisoners of the sweets of peace, of love, and of all the comforts of society and of life, should ever be found where the most amiable religion of the most amiable Jesus, is known and professed?

As fellow citizens, therefore, on earth, and as fellow travellers to heaven, we ought to unite our endeavors to drive back such enemies as hatred, variance and revenge, to the black regions of spite, wickedness and woe, from whence they came, and where they belong; and to exert our endeavors to display the efficacy and beauty of the christian religion, in our temper and conversation.

N^o. XL.

Heads of Families in a Station of the highest Importance.

Art thou a Parent—hast thou a Family?—Consider thyself as a Patriarch, as a Ruler, as a Prince, and act worthily.

IT is the province of the politician to promote population by devising means for the easy support of families, and the encouragement of early marriages. It is the part of the moralist to inculcate the necessity of those families being under good regulation and instruction; that with the

increase of children and citizens, there may be the increase of knowledge, virtue and good order, and not of ignorance, vice and confusion. However important it may be to a nation, to have the number of its subjects, or citizens, continually multiplying, it must be of greater importance that those multiplied inhabitants be so trained up, as to add, not merely to the number, but to the tranquillity and safety of the nation, and to the general aggregate of happiness; which they cannot do, unless they be early accustomed to sobriety, honesty and industry. Numbers of idle and abandoned inhabitants are a disgrace and detriment; a corrupting and debilitating disorder in the body politic; *an increase of sinful men, to augment the fierce anger of the Lord.*

The great Head of the social system, has constituted a kind of natural subordination among human beings, entrusting one to the care of another. And particularly hath he fixed the relation of parents and children, and interwoven in their natures that parental concern, and that filial reverence, which are a natural foundation and incitement, and a divine intimation and encouragement, for parents to exert themselves to promote the well being of their children. It is evidently the plan of Providence that parents should form their children to a love of virtue and goodness, and restrain them in their tender years, from those practices, which would make them the bane of society in this world, and suitable companions for the accursed in the next.

Much of the service we owe both to God and man, lies in our concern with our families, in our care of them, and conduct towards them. The domestic sphere is the theatre upon which by far the greatest number principally act. Within their

own houses both their business, and their influence are chiefly confined. But the whole community will feel the effects of their fidelity, or unfaithfulness, as every large community is made up of families. Important, therefore, in a variety of views, is the station in which heads of families are placed. Inconsiderate persons, who look not to the consequences of their actions, nor give themselves the trouble to inquire after duty, or propriety of conduct, in any relation or condition of life, may think it a matter of trivial concern, if not of humor and diversion, to be placed in a married state, and at the head of a family. But all who have steadiness and sense enough to look forward and judge, and all who have been any time in the state, are convinced, that the duties, the difficulties, the cares and the anxieties of married people, are numerous and pressing. The duties which are incumbent on persons while under the care of their parents, or while single, are not few nor trifling: And it would be happy for themselves, for their friends, and for the world, if these duties were properly attended to, and strictly performed. But young people are too apt to be inconsiderate, and to neglect the duties of the single state; and much less disposed than they ought to be, to deliberate and weigh the perplexing cares, and difficult tasks of any higher station before they enter upon it; or to inquire whether they have prudence, fortitude and virtue, to go through them. When persons enter the connubial state, and become heads of families, their cares and duties are doubled: And though their comforts and aids may be doubled too, as they will be, if their dispositions and qualifications are suited to the state, yet it requires a much greater degree

of attention, exertion and prudent management to discharge the trust, and secure the advantage of this new station, than they have hitherto occasion to exercise.

What a charge! what a weight of consequence persons take upon themselves when they enter into a family state! In what an important position do they act! And is not the reason why so many prayerless houses, so many irregular families, so many disorderly youth, because such persons become heads of families, unqualified and indisposed, to perform the business of their station? They do not, as is requisite, deliberate before they do not, as sensible of the magnitude of the undertaking, ask counsel of heaven; they do not, by any religious consecration or exercise, prepare the way to receive the divine benediction. Having entered unthinking and unprepared, in an important state, they find themselves embroiled with new and unforeseen difficulties and trials, which they have neither wisdom nor virtue to surmount through. Setting out in this manner, in the danger of their keeping on so, neither planning nor executing any thing with reference to the overruling Providence; their children are educated and unblessed, and the interests of private and social virtue are disregarded.

The importance of the station in which families are placed, and the weight of duties and cares which lies upon them, appear, not so much from the necessity of exertion, as from the great deal of thought and industry, in order to guide their affairs with discretion, to obtain a comfortable support, and to make a decent provision though this is considerable; but from the obligations they are under, to exercise such a vigilant inspection, and steady government over their

es, as to render all under their care, virtuous, honorable and useful. What a pity! that any should enter a sphere of so much importance to children, to parents, to the public, and to posterity, without being prepared, and determined to move steadily and honorably in it, and to execute, with fidelity, the allotted task! What a pity, that any who have entered it, should be unfaithful! How desirable and requisite is it, that every office in towns, churches and commonwealths, should be filled with persons of ability, virtue and integrity, and that all the members of the body politic should keep their stations, perform their respective duties, and exercise a friendly care one for another! The most ready way for this, is for heads of families to be skilful and faithful in their station. For families are the nurseries, from which both church and state are supplied with members, instructors and examples; the more faithful, therefore, and diligent parents are in bringing up their children, the more will both church and state be benefited and adorned.

How delightful is it to every *Philanthropist*, to look around and forward, and see the children of a community growing up under the forming hands of experienced and faithful parents and instructors, with habits of industry, sobriety and virtue; making wise choices, with regard to their companions, and pursuits in life; keeping themselves unspotted from the world; and when settling in families, carrying their virtuous habits along with them, walking in their houses with perfect hearts, and thus making glad, the city of our God. The way to realize this goodly prospect, and to avoid the reverse, is to adopt and execute the well known and often recited resolution of *Joshua*. Certainly in the neglect of family reli-

gion, instruction and government, we can have no comfortable prospect for ourselves, or our children, with regard to time or eternity.

Nº. XLI.

Improvement, the Business of Man.

"Nature delights in progress, in advance
From worse to better : But when *minds* ascend,
Progress, in part, depends upon themselves,"—*Young*.

"Were the generality of mankind convinced that they are capable of surviving at higher degrees of excellence, and consequently led to aspire at it, moral evil would certainly decrease, and society would assume a fairer appearance."
Kna.

THOUGH there is a sense in which the Divine Architect has made all things perfect, that is, agreeable to the plan concerted in his unerring mind, and best adapted to the purposes which he designed to answer by them, yet innumerable objects and beings, besides ourselves, have not only a great degree of relative, but of real imperfection, which is capable of emendation, and which the allwise Creator designed should be amended ; and though the material world has, in its constitution, principles of decay, and may be supposed to be gradually growing worse, and wearing out, like the works of art, and every thing we use ; yet many things, such as the various productions of the earth, all animal bodies, and our own among the rest, have a period of increase, as well as a period of decline ; a period, in which they rise gradually to maturity and perfection.

Intelligent beings, unembarrassed with material bodies, have, no doubt, a natural tendency, as well as a capacity, to shine brighter and brighter, with new accessions of knowledge, and to rise continually to higher degrees of worth. One Being only, the SUPREME ETERNAL SPIRIT, is absolutely perfect, and incapable of the least addition of knowledge, of goodness or of felicity. Man, though born like the wild ass's colt, equally ignorant, and vastly more helpless, is yet endued with improveable faculties. And though he long remains in a state of weakness, yet he gradually rises, his body like a plant, to vigor and beauty, and his mind, like the morning, to brighter and brighter glory. There is a meridian point, indeed, beyond which, neither the body nor the mind, can ascend in this life, and from which they must both decline, till the body be dissolved, and the mind, by a sudden expansion, springs to a height of perfection in its natural powers, unconceived before. This undoubtedly is the case, with regard even to those who have been predominantly vicious, and thereby have degraded their nature, and debased their moral powers. Their faculties and perceptions will undoubtedly be more acute, that they may be torn with keener remorse, and suffer more exquisite misery. But with respect to the virtuous, having improved their moral, as well as their natural powers, in the chosen and faithful service of God and man, they shall be exalted to degrees of happiness and dignity, proportionable to the increased knowledge and goodness of their disembodied minds.

We have no need of any other evidence than our own experience, to convince us, that man, in this world, is in a state of degradation, both in body and mind, both in his natural and moral ca-

capacity : And we need no other proof than our own exertions, to demonstrate the possibility of improving and dignifying both. That these exertions should be unremittingly continued, is the dictate of reason and conscience, the demand of nature, and the precept of the gospel. This may be considered as the whole of our duty, as probationers for another world, the whole that is requisite for our advancement to a nobler state of existence.

To recover ourselves from the humiliating, and ruinous effects of the apostacy ; to raise our natures, to brighten our intellects, to mend our hearts, to elevate our views, to celestialise our affections and dispositions, as it is the duty, honor and interest, so it should be the fixed resolution, and strenuous endeavor of every descendant of Adam. To effect this, is the scope and design of all the schemes and dispensations of Providence and grace. Yea, to effect this, if I may so express myself, all heaven is engaged. The indolence and negligence of man, is, therefore, the more astonishing, the more inexcusable, and the more criminal. To make improvements, is the business of man. Would he exert himself with humble and prayerful dependence on offered assistance, however weak his faculties and disadvantageous his situation, great improvements would he make ; lengthy, and lengthier still, would be his strides towards the goal of perfection. Were all mankind engaged in the happy strife, it is easier to conceive than describe, to how great a degree the world would be altered for the better, and to what an exalted pitch of worth and felicity mankind would arrive.

There are many things in the natural as well as in the moral world, capable of being ameliorated ;

so that the assertion of the poet, "God never made his works for man to mend," is not universally true. For many things which are left in the rude state of nature, are entirely useless and unpleasing, till they have passed through the improving hands of man. By human ingenuity and industry, the ore is to be dug from the mine, refined and wrought into various instruments and utensils, or into ingredients for traffic, or ornaments to please the eye. The surface of the earth is to be cultivated, and rendered more useful and delightful, than it can be in its natural state. Many animals are to be tamed, controlled, and taught obedience and subserviency to the designs and operations of the rational inhabitants. But the improvements of the greatest importance to man, are those which respect himself, enlightening his understanding, mending his heart, and rectifying his conduct.

As every generation in the civilized world, is raised to a higher eminence, a more extensive prospect and advantageous situation, by the researches and industry of the preceding, their improvements ought to be in proportion. Man, who has such active powers, and such necessities, should be constantly employed in curing evil, and in doing or acquiring good. It should be his ambition and resolution, that every thing which passes through his hands, should be made better. Emulation, that grand stimulator of the human faculties, inventions and operations, should not only excite farmers, manufacturers and artisans, to outdo others of like occupations; but should operate with equal energy, on students and professors, on divines, physicians and lawyers; yea, its influence should be as efficacious in the moral and social, as in the laborious and studious life,

that all striving to excel in that which is really man's highest excellence, may advance the human character, and the general aggregate of happiness, to the greatest possible perfection.

Nº. XLII.

On the Degraded State of Human Nature.

Homo sum, nihil humanum est a me alienum.

Being myself a man, nothing that concerns man is foreign from my regard.

HUMAN nature, to an attentive and humane observer, affords but a melancholy spectacle. In every part of the globe it wears the evident marks of imbecility, corruption and degeneracy. It not only labors under infirmities which are native and inherent; but through carelessness, or voluntary indulgence, has contracted diseases which are still more fatal to its repose, its honor and felicity. The unnumbered tribes of ignorant and stupid animals in the shape of men, who inhabit the territories of Asia, Africa and Europe, as well as America, are humiliating proofs to what depths of abasement *poor human nature* may sink. Are these the descendants of a being who was made but *a little lower than the Angels*, and in the image of the Deity?—"If thou art he! but ah, how fallen!"

If we take a view of those nations, where civilization, like a well applied restorative, has recovered some of our species to a good degree of soundness and activity; where the arts and sciences, like

apolishing file, or like *the refiner's fire, and the fuller's soap*, have transformed and renovated them into creatures of some beauty and consequence ; and where the christian religion, like *the Balm of Gilead*, a sovereign catholicon, has imparted its divine efficacy ; even in these nations we shall find that men have not obtained a thorough cure of all their disorders, nor a complete restoration to health and ease. There are still pains which should excite our pity ; weaknesses, which call for a helping hand ; and peccant humors, which demand cathartics and regimen.

But though a body subject to diseases, torments and death, and a mind cramped and untutored, are evils sufficiently deplorable ; yet they are not to be compared with the distempers of the heart, those moral disorders which corrupt and endanger the soul, which poison the springs of happiness, and are accompanied with disgrace as well as defilement. The unrestrained indulgence of head strong passions and appetites ; the want of a virtuous, manly education ; the want of benevolence ; the absence, or feeble influence of religious principles ; these are the prolific sources of that wretchedness and shame which overspread the world. These are evils that may be found in those countries which are called civilized, and even christianized. So that we need not have recourse to the huts of savages, to hospitals, or to mad houses, for examples of human degradation and misery. Cities, and private dwellings, which are said to be the residence of learning and elegance, will furnish us with a plenty of them.

These moral evils are doubly humiliating ; because they are doubly pernicious ; because they are voluntary and chosen ; and because they are produced and cherished amidst the greatest advan-

tages for the prevention and cure of them. And it is an additional reflection upon our honor and virtue, that these evils excite so little compassion, and so few and feeble efforts to apply a remedy. Human creatures ought ever to cultivate and exercise sentiments of humanity. The *Philanthropist* not only spies out the wants and sufferings of others, utters complaints, and expresses pity—but wishes to relieve. He wishes, both to exert his own abilities to prevent or remove the corporal, mental and moral disorders which torment and degrade his fellow creatures; and also, to awaken and stimulate others to the same benevolent exertions.

The writer of this essay pretends to no uncommon sympathy, or power of assistance. But he is persuaded that, as human nature needs restoration, it is capable of being restored; and that, could a sense of ingenuous shame be awakened; could a manly emulation and ambition be excited; could exertions for amendment be called forth, mankind, abject and sad as their condition is, with respect both to virtue and happiness, might be recovered to high degrees of excellence and enjoyment. He has assumed the title of *Philanthropist*, and hopes to make it appear that he is not unworthy of it, as he proposes, in a short series of numbers, to suggest some considerations which may tend to excite a sense of our ignominious abasement through negligence and perverseness, and to enkindle in our bosoms a generous ambition to think and act like men.

 N^o. XLIV.

the feeble Attempts hitherto made for the Melioration of
Mankind.

———*Pauci dignoscere possunt
Vera bona, atque illis multum diversa, remota
Erroris nebula.*——— Juvenal.

———How few
Know their own good, or knowing it, pursue it

IN whatever light human nature is view-
ed; under whatever similitude or allegory it is
represented, in order to place its condition and ex-
periences in a striking point of view, it will appear
an object worthy of our attention; an object in
which we are deeply interested; which demands
our care, our pity and our aid. We shall find it
a laborious creditor, who hath greatly suffered by
the delinquency and injustice of her debtors; and
is reduced to a state of an indigent and forlorn
beggar, importunately soliciting our pity and as-
sistance, and enforcing her plaintive solicitations
by the tender claims and ties of kindred and rela-
tionship. And he must be greatly deficient in
humanity, in justice, in sympathy and in self-
denial, whose heart, and whose hands are not
moved, and whose resolutions and endeavors are
not awakened, to discharge his obligations, and
thereby give and receive the greatest satisfaction,
to confer and acquire the greatest honor and dignity.
But the metaphor, or allegory which I shall
make use of and pursue in this essay, in order to

work upon the sense of shame and obligation, upon the humanity, ambition and virtuous pride of my readers, is as follows :

Human nature may be compared to a garment designed for the distinguishing garb and ornament of the species. This garment was originally most excellent and shining in the richness of its materials, and the beauty of its texture and workmanship. But by some unhappy accident its beauty and excellence are greatly tarnished and defaced; though not to such a degree as wholly to obscure its lustre, or prevent its original richness and value from being discerned. As all are interested, and have a share in the quality and comeliness of this common robe of human nature; so it is committed to all in its present soiled, tattered and dishonoured condition, to be cleansed, repaired and beautified. Let us then imagine this once noble, but now impaired garment, under the inspection and management of mankind, and all hands set on work to restore it to its pristine elegance and usefulness. But with what difference of skill, of application, of design and of success, are they employed! All who partake of rationality are furnished with some ability and means of adding something to the strength and beauty of the robe. And happy would it be, if all had zeal and industry in this business, equal to their ability. In this case, though the robe would not, in every part, be completely restored to its original excellence; yet it would make very near approaches towards it. But how indolent and stupid are multitudes of the operators! The work languishes in their hands, and the garment decays, both in beauty and usefulness, while they are idle and unconcerned. With some, the work may be seen to make a slow advance; and after a long life they have only the diminished sat-

isfaction of adding a little, a very little, to the requisite repairs.

In the great family of mankind, there is now and then one to be found, of so excellent a disposition and superior abilities, as to be distinguished by the progress he makes in this important work, by the shining effects of his indefatigable industry, in the beautiful appearance which the garment makes under his hands. It is by means of such that the native splendor and excellence of the robe are continued so visible, that its honor is in any considerable degree retrieved, and its value and usefulness preserved and increased. To such, therefore, the whole species are under the greatest obligations for the decent repairs of that mental and moral uniform, by which their rank in the scale of beings may be distinguished. By means of these, the credit and station of human creatures are preserved, and the shame of their nakedness in any measure concealed. For, to the dishonor of our race, the greatest number mar the garment which it is their business to mend; and sink the credit and worth of it infinitely lower than when it came into their hands. They not only let it decay by their negligence; but employ their time and faculties in defacing and injuring it. Arrayed in such vile raiment, they appear in a more disgraceful and wretched plight than the species below them. With such various ingenuity, diligence and temper is this garment used and worn, that mankind, upon a general survey, make a very motley appearance, habited in a uniform of tattered patchwork.

But let it be remembered that there is a Supreme Inspector of the workmen and of the work; that every one shall be made to stand forth in the view of all heaven, clothed in the garment

exactly in the condition in which he hath put it by his industry, or negligence, or wanton abuse; and shall receive honor or scorn, reward or punishment, as he hath repaired and beautified, or neglected and injured it.

Nº. XLV.

Addressed to Students at Colleges and Universities.

*Adde quod ingenuas didicisse fideliter artes,
Emollit mores, nec finit esse ferus.*—Ovid.

PARAPHRASED.

To tame the savage fierceness of the soul,
Refine the genius, meliorate the heart,
Add grace to conduct, dignity to thought,
Is generous EDUCATION's manly boast,
The golden fruit from ART and SCIENCE crops.

THE advantages of education, though frequently celebrated and extolled, can scarcely be rated too high, or recommended too warmly. Education creates as great a difference between the refined and the savage mind, as reason does between the savage and the brute. The powers of intelligence unimproved by education, do not exalt men so much above the unthinking animals, as some of the species are exalted above others by a cultivated intellect. The more, therefore, a good education is diffused among the various ranks of society, the more they will be possessed of the means of tranquility, prosperity and respectability. Happy they, who enjoy the advantages of good schools, wise and salutary documents, and able in-

Instructors : And he is a *Philanthropist* indeed, who, by any hints or endeavors, gives a stimulus either to preceptors or pupils ; or adds any thing to the facility, the diffusion, or the brilliancy of education.

Much might be said, by a skillful observer, upon the subject of family instruction ; and much upon the usual method of education in our common schools. That there is room for amendments is both, every one must own. What those needed amendments are, and how to be affected, I must leave, at least for the present, to wiser heads, and, perhaps, to warmer *Philanthropists*. Yet I feel an ambition to say something of the advantages, the solid and shining advantages, which students immediately, which communities effectually, and which mankind ultimately, might derive, in a still greater degree, from our colleges and universities, could the rays of science and wisdom be more beneficially emitted from those bright luminaries ; and could those rays be more judiciously and industriously collected by each intellectual *lens* and *mirror*, which was placed in a situation to receive them ; and could they from thence be reflected and diffused in every necessary direction and measure, for the irradiation and vivification of the world.

Start not, ye gowned professors, ye learned masters, ye elevated distributors of instruction ; redden not with indignation, swell not with disdain at the aspiring suggestion of an obscure Essayist. He looks up with awe to your exalted station, he reveres your authority, he respects your abilities ; and harbors not the presumptuous thought of proposing an alteration or amendment, in your methods either of communicating knowledge, or of exercising discipline. But you will allow me, for

a few leisure minutes, to mix with your pupils, to exchange with them a few words on the subject of their advantages, their prospects, and their improvements; especially when I assure you that I mean not to hinder them from their books, but to encourage and assist them in the prosecution of their studies, and to induce them to be more observant of your precepts, and more submissive to your directions.

Ye sons of Alma Mater, hail! Hail ye favored, ye distinguished children of affectionate parents, and of a free republic! How enviable your lot, to be placed here for an education!

*O fortunatos nimium, sua si bona norint,
Scholasticos!*

What a delightful situation! What noble edifices! What spacious areas, enclosed by a costly fence! All exhibiting an air of grandeur, elegance and taste! And what an agreeable prospect all around! Scarcely, nothing sordid or base; nothing contracted or illiberal, can harbor here! The ideas that are here formed, the language that is here used, the manners that are here cultivated and displayed, must all be pure, elegant and amiable. No one surely can feel the low inclination of injuring these buildings, of breaking these windows, of defacing these beauties! Should mischief or villainy of any kind presume to lift his deformed head within these sacred inclosures, no doubt the fell monster would immediately receive from the whole fraternity, a sentence of ruffication or expulsion, and be huffed into darkness.

—————*Procul, O procul este profani,
Conclamant vates, tutoque abstinere loco.*

Some of you, I perceive, are very young; and were you at home, or almost any where, except

re, you would be called *boys* ; but here you are *gentlemen*. Your dress, your accommodations, your employments, and especially your *eral* improvements in learning, which gained you admission into these seats, all bespeak you gentlemen. I presume you esteem yourselves such, and would justly think yourselves affronted, should you be treated otherwise. I will not, therefore offer you such an affront, as to suppose you capable of any behavior, which in others, would be called ill manners ; capable of descending so low, as to impose upon market people, to cheat countrymen, to put tricks upon any of the inhabitants of the town, or to accost any with ill language. As you came out of good families, and conduct towards me as if well acquainted with the rules of good breeding, perhaps I ought to ask pardon for any such insinuations.

The importance of your situation and character, permit me a moment longer to contemplate ; since the idea so pleasingly dilates, and even enraptures my mind. In you I discern the future props and ornaments of society, both in church and state. Here you are learning, and preparing to act the most conspicuous and important parts in the great drama of life, on the theatre of the world. In this *Palestra* you are training and exercising yourselves to render the most essential benefits to your fellow citizens, and to mankind—to pursue the glorious career of service and renown.

This is the *Chapel*, is it not ? Here you meet your prayers ! What an excellent institution ! What wise mixture of devotion and study, of learning and religion ! How well judged, to cultivate an acquaintance with the scriptures, and an intercourse with heaven ! How consistent to our *st* ideas, and to the noblest feelings of the heart,

that every family, and especially that such a numerous and important family as this, should begin and close every day, with a united, solemn act of religion, expressive of that reverence and gratitude which they owe to the Supreme Lord of the Universe, *in whose hands our breath is, and whose are all our ways!* Surely such well instructed and discerning minds as yours, need no compulsive laws to assemble you into these hallowed seats, at the hour of prayer! And when here, nothing, it must be presumed, but decorum and solemnity, can be observed in your behavior; and when retiring hence, regularity guides your steps, and decency presides over, and beautifies your whole demeanor.

So, this is the *Hall* where you breakfast and dine! How spacious! How commodious! How undefaced the tables! How regularly every thing is disposed! How neatly preserved! emblematical of, and corresponding with, the elegant minds, and the well dressed, and well bred persons, of those, who here enjoy their repasts! Methinks it would give one pleasure to be present at one of your meals; to see the decency with which so large and genteel a family convene and retire; the regularity they observe through the whole regalement; the respect they pay to their tutors, who are the heads of the family; the reverence with which they attend to the well expressed *grace*; and the steady cheerfulness with which those tutors retire, secure of the respect and good behavior of those, who have too nice a sense of honor and politeness, to degrade themselves by an insulting word, or an ungenerous action. What an invidious, what a malicious story was once propagated by the tongue of slander, to prejudice the minds of people against this honorable fraternity! As if tumults and insults could ever take place in such a society! As if gentlemen of

so much refinement, in their sentiments and manners, residing in the midst of so much elegance, and feeling a conscious dignity from their advantages, attainments and prospects, could be guilty of riot, insolence, or rudeness ! If such reports could take their rise from any thing that had the least resemblance of truth, it must be from the misconduct of those mannerly boys, whom hunger, as I have been told, has sometimes driven into the hall before the tables were cleared, and quarrelling about the division of the bones and the potatoes which they found here, have thrown them at each others' heads, and malice transferred it to the scholars.

But I detain you too long in one place. Will you accompany me to the *Library* ?—What a magnificent apartment ! What superb alcoves ! and how richly filled and adorned with the best authors in every branch of solid and polite literature ! The mind is expanded with ideas of grandeur and sublimity at the entrance ! And the view annihilates every contracted and ignoble sentiment, and inspires elegance and benevolence. And *that* genius, *that* disposition, must be mean indeed, which does not catch, as it were by contagion, from the objects around, a refinement of taste, an elevation of thought, and a politeness of manners.

And here is the *Philosophy room* ! How is my mind struck and dazzled with the rich profusion of the decorations ; but especially, with the mechanical instruments of that noble science, which here displays her beauties ! An apparatus the most complete, and the most exquisitely designed and finished ! All the effect of wonderful ingenuity, and adapted to aid and incite the inquisitive youth to investigate the laws and the mysteries of creation, and to "*look through nature up to nature's God.*" What a mind, what a heart must that be, and how

unworthy of a seat in these privileged mansions, which does not rise superior to every mean sentiment, and to every unworthy action ; and is not prompted by the grandeur of his situation, and the symmetry and beauty with which he is conversant, to form the noblest conceptions, the most benevolent schemes, and the most unexceptionable modes of conduct.

This you call the *Museum* ! the repository of nature's extravagances and wonders, and of art's exertions ! What strange things exist, and are brought to light from time to time, in one part of the world and another ! And what astonishing feats are within the compass of human ingenuity and power ! There is one prodigy still more degrading to rational beings, and which ought to be more disgusting, than any of the deformed monsters which now offend our eyes ; and which, I hope, will never find its way into this collection of curiosities, nor indeed be ever found in this country ; and that is, a young man, who has enjoyed all the literary, all the polishing, and all the virtue inspiring privileges, which a university like this affords, and yet, comes out into the world a blockhead, a profligate, or a mean and worthless fellow !

But let us, if you please, descend into the *Area*. Yonder, I suppose, are the instructors and governors of the society, the president, the professors, and the tutors. Well may you appear with heads uncovered, and with silent awe, when such personages are passing the yard ! This respect, which I presume must come from the heart, very well becomes you. For those gentlemen have a respectable appearance. They are your superiors in attainments, in station and authority. To their forming and polishing hands have your parents and

guardians committed you, for the acquisition of those accomplishments, which may render you honorable, useful and happy. They are the constituted guardians of the laws, the privileges, the dignities, and of the students of this literary society. And there is no room for you to distrust their abilities, or good intentions. So that honor, interest and duty; a regard to order; a veneration for the wise rules of this institution; an inclination to give pleasure and satisfaction to superiors, and to acquiesce in the will and wishes of parents, a sense of what becomes you as scholars and as gentlemen, and a generous disdain of giving a sanction to any unworthy conduct; all these considerations and motives, no doubt, concur in influencing such minds as yours, and producing that respect for the persons, and that attention to the precepts and advice, of such instructors and governors as these, and prompt you to protect them from insult, and to resent the least affront that might be offered them. And however superior your minds may be to selfish motives, and actuated principally by a sense of propriety and duty, the world is sensible, that by such deference to your superiors, you honor yourselves, as much as you honor and gratify them.

These are your *private rooms*, your *chambers* and *studies*! How handsome! How convenient! How fitted for the retired exercise of thought and contemplation, and the refined improvements and pleasures of social converse! No mischievous plots, no nocturnal computations or revels, no scenes of riot and debauchery, can originate within these walls, while inhabited by persons of such exalted sentiments and dispositions, and while every thing without and every thing within, tends to excite and inspire greatness, benevolence and wisdom. . . .

It must be granted, indeed, that where such numbers of sprightly youths are collected together, from city and country, from family of wealth and independence, and in a season of life when the spirits are in the briskest flow, when the passions are the most insurgent, and the whole animal machinery is playing its pranks against reason, virtue and order, there is the greatest temptation and liability to such excentricities of humor and conduct as are mischievous and dishonorable. And herein is your manly heroism displayed to the admiration of the world, that you preserve and cultivate such a sense of honor, such greatness of mind, such regard to the reputation of this venerable seat of the muses, such an estimation of the worth of a good character, which you wish to establish while at the university, as to enable you to triumph over all obstacles and temptations. The same resolution and generosity of sentiment, so repress the dangerous ebullitions of genius, and the extravagances of fancy, as to confine them within the boundaries of decency and propriety, so that no power of virtue is weakened, no worthy character is aspersed, no innocent feelings are wounded, by malicious pasquinade, creeping lampoon, or ungenerous ridicule.

But, my young friends, the hour of study summons you to your respective chambers; and the stretches of my mind, and the swellings of my bosom, occasioned by this pleasant interview, are too much for my feeble nature, and urge me to retire. With the warmest wishes for your present and future happiness, I take my leave.

 NO. XLVI.

Human Nature, as well as the Earth, to be Cultivated and Improved.

Let us (since life can little more supply,
Than just to look about us and to die)
Expatiate free o'er all the scenes of man,
A mighty maze, but not without a plan;
A wild, where weeds and flowers promiscuous shoot,
Or garden, tempting with forbidden fruit.—*Spenser.*

IF this be the case, there is no time for sloth and idleness : If this be the case, every one should " look about him," and consider what he has to do ; should, without loss of time, apply himself to clear the " wild " of its " weeds ; " to encourage the growth of the " flowers ; " to remove from the " garden " the " fruits " that are forbidden ; and to cultivate, in the greatest abundance and perfection, those which are useful. As a *man*, I ought to pursue that conduct which tends most directly to promote the dignity and happiness of man. As a *Philanthropist*, I ought to exert my abilities and influence to remove evil, and disseminate good among my fellow creatures. As a *moral Essayist*, while I endeavor to avoid inaccuracy, inclegance and flatness, I should aim, principally, to represent those truths, which, though they may be generally known, are too generally disregarded ; but which are of the highest importance ; as they enter deeply into the business of man, considered as a moral, social, improveable, and accountable creature, capable of advancing his perfection in this

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world, and arriving at felicity in the next. And though I should not in every, nor indeed, in any number, make the reader stare at the novelty, swell with the grandeur, dance at the brilliancy, thrill with the sentimentalism, or laugh at the Shandeism, of the thoughts and expressions ; yet if I always suggest those truths, the consideration of which tends to make him serious, and the practical observance of which would make him wise, honorable and happy, I shall gain the secret approbation of his unbiassed judgment, and the countenance and encouragement of the friends of morality and of man.

But having made this *application* of my subject, by way of *introduction*, it is time to proceed to the subject itself.

As the earth was originally in a paradisaical state, and the soil so pure as to give birth to nothing that was noxious or useless ; and so fertile as to produce spontaneously whatever was good for food, grateful to the eye, or fragrant to the smell ; so human nature, in its primeval state, was innocent and holy, and possessed a soundness of the faculties, and a rectitude of the disposition. It had nothing to do, but to pursue, with clear discernment, and unimpaired powers, the straight and pleasant path, in which duty, interest, honor and happiness, concurred to lead.

But, as human nature was perverted and debased by the sin of man ; so the earth was cursed for man's sake. In consequence of this curse, the earth brought forth briars, thorns, and noxious weeds ; and it requires the greatest industry and toil of the husbandman, to subdue and fertilize it, that it may produce pleasant plants, and wholesome food. In like manner, human nature is now become a soil, in which debasing and hurtful vices

are thickly sown, easily take root, and luxuriantly flourish. And it requires early attention, and the most assiduous pains, to eradicate the noxious productions; to sow the seeds, and rear the plants of virtue; and to bring them to useful and beautiful maturity.

The earth is given to the children of men, as a place of habitation, and as a field, which, if cultivated, will supply them with ample means of comfortable subsistence. The surface is parcelled out among them, that all may have some employment, something to do to earn and procure food; and by encouraging and assisting each other, may turn a wilderness into a fruitful field, and transform the face of nature into an Eden. Human nature, likewise, in its depraved and barren state, is committed to the care and cultivation of all the species. Every one has a portion which it is his business to improve, to adorn, and to fill with useful productions. As all men have something to do, directly or remotely, to promote the cultivation of the ground, so all have a task assigned them, in the important, business of improving human nature, curing it of its disorders, increasing its worth, and carrying it to perfection. This should be accounted the whole end of man as a useful inhabitant of this world, and a probationer for another; and should, therefore, be the principal drift of all his designs and pursuits. This should excite his ambition, and the exertion of all his power. This he should set up as a mark by which he must steer, and to which he must direct all his actions and desires. In whatever sphere in the social system he revolves in whatever profession or occupation he engages, the refinement and exaltation of his intellectual and moral nature, should be his aim and his stimulus. Whatever has not some tendency, either

direct or remote, to display or enhance the intellectual and moral improvements of man, is not the business of man. Every individual, to be sure, should discard that pursuit, that habit, that indulgence and that action, which tends to degrade his nature, retard his usefulness, or diminish his happiness.

After all the labors of innumerable generations, the earth, on a general survey, appears to be very far from being restored to a Paradise. A very great proportion is still uncultivated and barren; and much of that which has felt the impression of the laborer's hand, does not exalt the credit of his industry or ingenuity. The same may be lamented of human nature. Though it has been occupied so many ages, yet a great part of it is still in its rude state, useless and uncouth; and much of that which has experienced the hand of cultivation, discovers few and scanty improvements, many and great deficiencies.

Here and there, on the surface of the earth, we may discover a garden, a field, or a farm, which bears some resemblance, in fertility and beauty, to the happy spot, where the Original Pair enjoyed their innocence, and the friendship and society of their Creator. So likewise, upon a review of mankind, we may discover a few rare instances in which our nature has been refined, beautified and exalted toward its original perfection. A few select spirits, by a cultivated understanding, a sanctified disposition and improved morals, have shined forth the lights, the examples, and the ornaments of the species. These shew us what may be done, and what all should attempt. And if carelessness and indolence in the common business of life, and an ignorant and slovenly management of a spot of ground, lessen a man in the esteem

of the active and judicious, how dishonorable and faulty must he appear, who, having no taste for moral excellence, no ambition to refine and exalt his nature, neglects the culture of his mind, the discipline of his heart, and the regulation of his manners? And if sloth and negligence be so culpable and disgraceful, how criminal and detestable is a vicious conduct, the gratification of brutal appetites and licentious passions, which contributes a hundred fold to the original dishonor, debility and infelicity of human nature?

“O ye fallen!

Fall’n from the wings of *reason* and of *hope*!

Erect in *fasture*, prone in *appetite*!

Patrons of *pleasure*, posting into *pain*!

Lords of the wide creation, and the *shame*!”

Nº. XLVII.

Scouring the Planets.

“The Stars

From darkness and confusion took their birth;

Sons of deformity! From sordid dregs

Tartarian, first they rose to masses rude;

And then to spheres opaque; then dimly shone;

Then brighten’d; then blas’d out in perfect day.”—*Young*.

A GREAT man speaking of the improvements that might be made on the surface of the earth, calls it *scouring our planet*. A noble idea! Worthy of the mind of a *Locke*. It is founded on these principles of natural philosophy, which give us satisfactory evidence, that, as other planets shine to us, so this earth, being also a planet, shines with proportionable splendor to their inhab-

and the westward; the *Ohio* adventurers; and the swarms of commoners which have flown to Kentucky and the adjacent territories, may be considered as so many scourers of our planet. And when the thick forests are filled; when the deep morasses and fens are drained; when the unsightly swamps are cleared; and the surface become smooth, and covered with herbage and grain, then will the earth appear with additional lustre to ethereal as well as terrestrial spectators. This means, must be a new and powerful stimulus to the philosophic husbandman and landholder, and the ingenious, elegant and benevolent of all ranks, to promote the clearing and adorning of our earth. For, in addition to the augmented fertility of the land so cleared, and the successive crops which it will annually produce, the improved appearance and beauty with which they have this animating prospect before them, promoting the culture of the soil, will cause our Planet to appear with a more brilliant resplendence and magnificence. By this means also, she will be able to reach to remoter worlds, to attract the attention of security for want of this security has never yet appeared. I suppose, that one of the reasons why the planet of *Herschel* was discovered, was because its inhabitants had made sufficient progress in the cultivation of the soil. In the same way, that the extensive cultivation of the soil, by greater optical improvement, will render the periphery of the earth more conspicuous to the regions, will now be desired, and will

to the present list of the solar circuiters?—But to leave the skies, and descend again to our earth.

Not only those who are turning a wilderness into a fruitful field, but the inhabitants of most of our old settlements, may do much more than has yet been done, towards brightening and beautifying our planet. For may not many spots of uncultivated land be found, which in their present state, are useless to the farmer, and dreary to the beholder, which call for the axe, the scythe and the mattock?—Many acres of bushy pastures, boggy meadows, braky swamps, miry and drowned hollows, which tarnish the lustre, and diminish the value of farms, and consequently of the earth; but which by industry, directed by ingenuity, might be rendered slightly, luminous and profitable?—But hold, ye thoughtless destroyers of wood and timber! Restrain your rash and desolating hands! Clear away your useless brush; but be sparing of your thrifty groves. Reserve in every country town, a sufficiency for building, and for fuel. And let not your zeal for clearing your lands, and brightening the surface of the earth, lead you to destroy what your posterity will need for firing, navigation or shelter. In every inland town, and as much as possible on every farm, particular spots for wood, which are not so suitable for tillage or pasturing, should be sequestered, and preserved from fires, and from every waste, sacred as the *Idæan* groves. Nor should the first settlers even of a wilderness despise the caution. These woods might be so judiciously selected and prudently used, as to afford a sufficiency for the inhabitants from generation to generation; and yet, provided the other lands were properly cleared and cultivated, neither par-

icular forms, nor the surface of the earth in general, would be much incumbered or darkened.

Though this subject of itself may be considered as within the design of the *Philanthropist*; yet the moral use of it, and its application to the improvements of the mind and heart, is more so. That the mental and moral system needs scouring and brightening, no one will deny. Ignorance is the obscurity of the mind; indolence the rust of the faculties; and vice the canker of the soul. To purge and wear off these, would be to heighten the worth, dignity and felicity of human nature. Ye parents! Ye conductors of education! Ye who wear the title of moral and religious instructors! Yours is the task of illuminating and beautifying the intellectual and moral world, with the rays of science and wisdom, and with the principles of virtue and religion. Hereby the mind and heart, naturally obscure, will be opened to the vital and renovating influences of heaven. And if it would aggrandize and render illustrious, the character of a human being to be able to augment the light of the planetary system, how sublime must be the satisfaction and honor of dispelling the mists of error from the human mind, and the deadly exhalations from the heart; of raising degenerate beings to rationality and a dignifying conduct; and pushing them on from one degree of illuminating improvements to another, till they shall rise with splendor in the heaven of heavens, and *shine forth as the sun in the kingdom of their father.*

 N^o. XLVIII.

The Duty and Dignity of conducting in Character as Men.

Ανδρὶ ὅμοιοι. — Viriliter agite. — *Quit you like MEN.* — St. Paul.

THE term *man*, when used as discriminative of the species, and especially as distinguishing him from the ranks of creatures below him, comprizes and conveys the idea of something excellent. And to *quit one's self like a man*, is not only to act with resolution and fortitude upon any trying occasion; but in general, to behave with propriety, dignity and honor, becoming the rank of *man*, in the great scale of being, and one's own particular station, as a member of society, as a reasonable creature, and as one that is prompted to aspire after immortality.

As in the days of creation, the Supreme Architect pronounced all things *very good*, because they perfectly corresponded with the pattern which he had before conceived and established in his unerring and all discerning mind; so, for God's creatures to answer the end and intention of their creation, is not only the completion of their duty, the whole that is required of them; but is the direct and only way to obtain his approbation. And God's creatures there answer the end of their creation, when they act agreeably to what they are, to the capacities which he hath given them, in the stations which he has assigned them. For beings then to act themselves, or to fill up their several spheres according to their several ca-

pacities, is the sum of their duty, the height of their dignity, and the only requisite condition of their felicity.

It is the glory of the great Jehovah, that he always acts himself, and consistently with his adorable perfections. It is the whole duty and dignity of angels, that in all their adorations of heaven's sovereign, and in all their executions of his orders, they conduct themselves like angels. And for men, *to quit themselves like men*, is the sum of their duty, perfection and happiness.

No one, I presume, will infer from this injunction, that we are obliged, or even permitted to act agreeably to our corrupt propensities. For though depravity, pollution and sin, be inseparable from human nature in its present state, and some may, therefore, be ready to think, that if they act like men, they must act like sinners; yet we are to remember, that GOD did not make us sinners; but on the contrary, that we came out of his hands, pure and uncorrupt. GOD made man upright, and free from every moral stain. For *God created man in his own image, in the image of God created he him*. The command therefore must oblige us to act agreeably to the dignified and unblemished nature which our Creator at first gave us, and not according to the degenerate and polluted nature which we have acquired. In general, then, *to quit ourselves like men*, intends, that we employ the several faculties which GOD hath given us, in the several stations in which he hath placed us, conformably to the rules which he hath prescribed us.

As men, we are endowed with various powers both of mind and body. Therefore to acquit ourselves like men, is to apply those powers to the purposes for which they were given us; keep-

ing them in their proper order, those of the body subservient to those of the mind. As men, we stand in a near relation to our Creator, and to our fellow creatures. And there being a variety of duties, which are founded in these relations, and which result from them; therefore, *to quit ourselves like men*, is carefully to perform all these duties. It is, in short, to rise in just gradation from the regards which we owe to ourselves, to those which are due to our neighbor, to our Redeemer, and to our Maker.

Reason is the characteristic of man. This bestows a soul capable of sublime exercises and enjoyments, and of an endless existence and happiness. This connects him with higher orders of beings in the intellectual world. Whereas, his appetites and passions result principally from his inferior nature, which he has in common with animals below him. Flesh and blood, and the corporeal senses, are the soil from which they chiefly spring, and derive their nourishment and support. But flesh and blood, and all that can grow out of them, are low and mean, compared with spirit and intelligence, and the improvements in perfection and felicity of which they are capable. Reason, therefore has a just claim to the sovereignty over all the other powers of the man, and should direct his choice and his pursuits, and regulate all his operations and movements; then will he be led to dignity and happiness. Cultivated and undebauched reason discerns and approves the things that are excellent; applauds the exercises of piety, and the practice of virtue, as highly comporting with the rank of rational creatures, and condemns vice as unbecoming and mean.

Let us then, without ambition and spirit of men, refuse to receive law from our appetites and passions,

ourselves under the guidance of reason, and
 son's God. Let us cultivate and follow rea-
 ; cultivate and confirm it by the maxims and
 tives of revelation. Then our sentiments and
 duct, ever improving and refining, will never
 se the blush of shame, but the glow of triumph,
 I assimilate us more and more to intelligences
 ve us, and ensure the plaudit of Him, who is
 : unerring standard and judge of excellence,
 I the source of unbounded felicity.

" O thou whose power o'er rising worlds presides,
 " Whose voice created, and whose wisdom guides,
 " On darkling man is pure effulgence shine,
 " And cheer his clouded mind with light divine.
 " 'Tis thine alone to calm the pious breast
 " With silent confidence and holy rest :
 " From thee, great God, we spring, to thee we tend,
 " Path, motive, guide, original and end."

N^o. XLIX.

A Care for indiscriminate and ill timed Merriment.

" Large was his bounty, and his soul sincere,
 Heaven did a recompense as largely send :
 He gave to misery, (all he had) a tear,
 He gain'd from Heaven, ('twas all he wish'd) a friend."—G. ay.

THAT all mankind should consider them-
 selves, and one another, as brothers—offspring of
 the common father; should acknowledge the re-
 lationship and kindred as brethren, and feel the

warmth and tie of brotherly affection ; that the whole species should feel interested and engaged in the welfare of the whole ; and that all who partake of human nature should exercise high degrees of humanity, is a dictate of reason. Such exercises and practices, every one, who gives himself time to think, must acknowledge to be highly proper and beautiful. and must feel it to be his duty to cultivate. When the Philosopher contemplates this subject in his retirements ; when he abstracts himself from the living world, and considers the propriety and excellence of Philanthropy—how naturally it results from the foregoing principles and relations ; and how requisite it is among creatures, who vibrate with the same feelings, who are liable to the same calamities, and who feel themselves really relieved, greatly consoled, and highly delighted, with the sympathy and assistance of others, he is ready to wonder that every human being is not a Philanthropist. But he no sooner turns his eyes on real life, than a different scene presents itself. He sees multitudes agitated with troubles of one kind or another, whom no hand relieves, no eye regards, no heart pities. No sooner does he mingle with the world, than he finds the busy throng pursuing each one his own plan, either of business or pleasure, leaving others to shift for themselves ; or perhaps, overturning them, trampling upon them, or jostling them aside, if they seem to stand in their way. Or, if he only turns his thoughts inward, and views the selfish passions, the unfriendly sentiments, which in spite of all his care, are apt to rise and reign, to the discouragement and suppression of the generous affections, his surprise at the unrelieved, and unpitied complaints of others, is greatly abated. However susceptible

the heart may naturally be of tenderness and benevolence, a thousand things may take place in the manner of our education, or in the course of our commerce with mankind, which tend to blunt our feelings, to divert our attention from pitiable objects, to prevent our considering them as objects of pity, or as having any claim to relief from our hands.

It will be found that any predominant passion, though not appearing directly to regard self interest, is yet unfriendly to the exercise of benevolence. They who have been always accustomed from their infancy, to see forlorn objects, and to hear piteous complaints, unless they have also been habituated to regard the sufferings and claims of the poor and of the unfortunate, to heave the sigh of sympathy, and to extend the hand of relief, will let them pass as common objects, and their philanthropy will lie dormant and unmoved. Our good principles and affections must be kept alive and nourished by reflection and exercise; or they will be counteracted and overborne by insurgent emotions of an opposite nature, or will of themselves languish and expire. Even they whose compositions are soft and delicate; and who are peculiarly susceptible of the touches of pity, may yet, by a strange thoughtlessness, and an habitual inattention, or by the indulgence of a particular humor, not in itself criminal, become too unfeeling. Even the softer sex, whose bosoms are the seats of tenderness and commiseration, who are easily melted into tears, and dissolved in grief—by long attention to themselves; by an indulged wish to be the foremost in the gay and fashionable world; by having their thoughts and time engrossed principally by the pleasures, amusements and vanities of life; or by a predominant desire and exertion

to appear always in high spirits, and in sportive humor, for the entertainment of their company—may become too regardless of their suffering fellow creatures, and unmoved at their hardships and complaints.

Titterina and her sister *Funnissa* are possessed of such gaiety of heart, and such a redundancy of spirit, that they often rise several degrees above cheerfulness, and in almost all companies, are mirthful, jocund and airy. They are generally admired for their sprightly humor, and their inexhaustable vein of merriment. Such is their perpetual pleasantry, that nobody can be dull, nor scarcely serious in their company. Upon every occasion, and almost upon no occasion at all, their lively fancies and spirits can find sufficient play for their own diversion, and that of many others. In whatever is spoken or done; and I had almost said, in almost every person they see—such is the force of thoughtless habit—they can find something for a subject of merriment. So that without intending any harm; and indeed, without intending any thing but to make themselves and their companions laugh, they are frequently giving pain to some of the company, lest they should become the objects of ridicule. So much have they given way to this levity, and so fully have they fixed themselves in a jocular habit, that their faces are often covered with smiles in solemn assemblies; and you may generally hear them giggling and jesting as soon as they have quitted the Church door.

Riding out the other day with *Titterina*, I had the dissatisfaction to observe that many of the infirmities, misfortunes and vices of her poor fellow creatures touched her humor, but not her heart; excited her mirth instead of her pity; and

drew forth a laugh when they should have extorted a sigh. I will give one instance out of several that occurred.

As we were passing a narrow and difficult way, we chanced to meet an honest market woman. And though I slackened and turned my horse, yet the wheel of our chaise caught the end of her wallet, tore it off, broke a glass bottle, and spilt its contents; which so frightened her horse, that he capered with all his might; and the good woman, to prevent a worse fall, sprung from the saddle as well as she could, and came upon all four in the centre of a large puddle. Though *Titterina* was a little terrified at first, yet when she saw the woman disengaged from the horse without being killed, the other circumstances so tickled her fancy, that her laughter and merriment were unbounded. Her breath was exhausted, her sides ached, the chaise shook, and I was afraid the hills would have echoed; while on the other hand, the poor market woman was ready to faint with terror at her danger, and to cry with grief at her disappointment and loss. As soon as I could stop and secure my horse, I ran to her relief, assisted her in getting out of the mud, in picking up and wiping her things; and in catching and retackling her horse. She said she was a poor, unfortunate woman. "I have" continued she, "four young children at home, and a husband, who has been under the doctor's hands many months. And as the doctor said that a little wine would be good to cheer and strengthen him, I picked a few quarts of strawberries, borrowed a horse to carry them to market, and a bottle to get some wine in; and now—all is gone!" Here her voice faltered, and the tears trickled. "But" said she, recovering herself, "it might

have been a great deal worse. I might have been killed in this dangerous place, or had my bones broke; and then what would have become of my poor husband and children? I hope I never shall forget the divine goodness. I will go home and try to comfort my good man as well as I can; and who knows but that a merciful Providence will recover him, though the wine be lost, and I can get no more?" She thanked me heartily for my kind assistance, and for something I gave her to repair her loss—was sorry she had been the means of putting a gentleman to so much trouble and pains to help a poor dirty creature—hoped I had not disoblige my clothes; for that might disoblige the gentlewoman I was riding with.

My return to the chaise brought another paroxysm of laughter on *Titterina*. But seeing that instead of joining with her I looked a little grave, she asked me jeeringly, if the market woman was an acquaintance of mine? I answered as pleasantly as I could, that if she were, or even a relation, I hoped I should not be ashamed to own her; especially as she discovers so good a disposition; and then related the circumstances as above. The effect this produced was as pleasing as it was sudden and visible. And never did *Titterina* appear so amiable in my eye as when, in vain she attempted to conceal the starting tear, and to suppress the rising sob; and when she condemned her silly habit, as she called it of giving way to laughter at every thing she saw.

 N^o. L.

On the Inhumanity of enlightened Nations, and their culpable Neglect of promoting Improvements and Happiness among others.

*Gloria quidem est illustris ac peragosa multorum & magnorum, vel in suis ci-
vibus, vel in patriam, vel in omne genus hominum, fama meritum.*—Cicero.

"True Glory consists in the honorable and universal reputation of having done many and important services either to one's friends, his country, or the whole race of mankind."—Dunoon.

WHEN we consider how many centuries have elapsed since man, the favored offspring of heaven, was created; how many successive generations of intelligent creatures have existed on this globe for more than fiftyseven hundred years; that all these inhabitants were endued with reason for their guide, with improveable faculties, with a thirst for happiness, with propensities to associate together, for the supply of mutual wants, and the increase of mutual enjoyments; that many individuals among them, have from time to time, been enriched with superior light and ability, and commissioned with peculiar power to instruct, exalt, and make happy their fellow creatures; that many whole nations in one part of the world and another, have arrived at high degrees of knowledge and refinement, and comprehended within their grasp, all the necessary means of enjoying and communicating social happiness: And when we that consider it is almost eighteen hundred years.

since a light was ushered into the world, sufficient to dispel all uncomfortable doubts and fears, and all destructive ignorance and error, and to inspire the heart with peace and good will—it is a matter of astonishment at first view, that the world, which has stood so long, and enjoyed so many advantages, should yet, at this late period, be so full of ignorance, wickedness and misery. Since learning has illuminated so many nations; and since *the sun of righteousness* has risen with instruction and joy in his rays; since commerce has visited every port, circumnavigators so often traverse the globe, and explorers have pried into every corner that could be inhabited by man, how is it that the blessings of civilization, of learning, and of religion, have not been universally diffused? Why are there still, in every part of the world, so many tribes and nations, and such myriads of people, overspread with ignorance, barbarity and vice?

To give a minute and satisfactory answer to this great and complicated question, would require a greater degree of ability, learning and patience, than I can boast of possessing. But I trust I may still be deemed a *Philanthropist*, though I should not attempt, nor be able to trace, and point out all the physical, civil or moral causes of such an effect, provided I exert myself to display the evil, that my cotemporaries may be stimulated to apply a remedy.

In order to raise and dignify human nature, and remove the obstructions to its happiness, savage nations must be civilized and polished; the ignorant must be instructed; the arts and sciences must be carried in procession and triumph through the world, shedding their benign influences upon people of every language; the vicious must be

reformed; the civilized must be regulated by virtue; and all must be sanctified by religion. Here then we hit upon the grand deficiency, the gross neglect, which causes the unhappiness of the world. Pains have not been taken as they ought to have been, to preserve and extend the means of virtue. To satisfy an insatiable avarice, or the cravings of pride and luxury, or to gratify an inquisitive and laudable curiosity, vessels have been fitted out; the sails have been spread; adventurers have been pushed forward; the dangers of the seas, the tempests of the skies, the monsters of the deep, and the savages of the land—all hazards and deaths have been set at defiance. But where have been the benevolent, the well-judged; the persevering plans and attempts to diffuse the light of knowledge, the benefits of good government and the divine spirit of Christianity? No doubt there have been great obstacles and discouragements in the way. The brutal stupidity and ignorance of some nations; the native obstinacy, the fixed habits, and the national prejudices of others; the dangers, the self denials, the expense that must be incurred; and the want of that glare of glory and eclat which attends many other pursuits, have had their weight and influence in damping the exertions of benevolence, and retarding the reformation of the world. A few missionaries, indeed, in an age, have been employed in here and there a country, and not without some success, to make proselytes to the *Roman* or *Protestant* faith. But had a benevolent zeal to communicate *real goodness* and happiness, been equally warm and prevalent with a thirst to acquire knowledge and wealth; and had this zeal inspired as great a number as have been engaged in the boldest adventures of a worldly nature, and with equal wis-

dom and resolution, to plan and execute schemes to advance the virtue, honor and happiness of mankind. May we not suppose that there would have been much less ignorance and evil, than now infernalize the world? But as the matter has been conducted, what has been the result of all the inventions and projects, which curiosity or covetousness hath devised or set on foot? What has been the effect of that intercourse which civilized nations have had with the ignorant and barbarous, and christians with heathens? Have the latter, on the whole, been gainers? Have their virtue and happiness been promoted? Have advantageous impressions been made on their minds, with respect to civilization and religion? Must not humanity weep, must she not blush at these questions.

What are the substantial advantages, the manly improvements, the sweet enjoyments, which the *Spaniards* propagated among the poor *Indians* of *Southamerica*; which *Britons* have conveyed to *India*; which civilized people have diffused among the *Africans*; or which the votaries of the divinest religion have conferred on the Aborigines of *Northamerica*? Ask the inoffensive inhabitants of the *Eastindies*, whether their domestic peace and public prosperity have been increased; whether their stores of provisions, and their treasures of wealth have been augmented; whether their minds have been improved in useful knowledge, and their hearts and manners in real goodness, by their intercourse with the enlightened and baptized nations of *Europe*; and what will be their reply? Will they not with a deep sigh, point you to territories in desolation, by means of the sword and rapacity of *Britons*? Will they not tell you of thousands and ten thousands, who

ve been swept off by iniquitous war, and con-
 uent famine, and of millions and millions of
 sure that have been extorted or plundered
 n them, by those hands which *have handled*
word of life? Inquire of the unenterprising
troes, whether, since they received the visits
 ducated foreigners, they have tasted in a higher
 ree, the sweets of domestic life, and those men-
 and moral accomplishments which dignify man,
 tend to his real happiness, and will they not
 duce in reply, disrupted connexions, broken
 rts, floods of tears, rivers of blood, and a com-
 ated scene of national wretchedness, as the
 led effects of those visits, and with one voice
 crate the day which brought a civilized white
 to disturb and pollute their shores? Ask the nu-
 rous tribes of *Indians* who inhabit the continent
America, what opinion they entertain of the
 erior advantages of civilization, of the arts and
 nces, and of the christian religion, from the ef-
 s of them upon those who settle near them,
 reat, or trade with them. Alas, will they not
 you, that where one of their nation has been
 iced, by argument and example, to quit his
 ge notions and conduct, and to become a man
 a christian, *hundreds* have been confirmed in
 r barbarity, and made twofold more the child-
 of hell, than before, by having been basely
 ated, inebriated, elbowed out of their possess-
 s, and made witnesses of the wanton destruction
 heir tribes, by the hands of those who boast
 eing nursed in the lap of liberty, learning and
 gion? And should we inquire of the peaceful
 iders of the Pacific ocean, whether they have
 an exalted idea of the honor and worth of
 e strangers who came from countries enlight-
 l by the arts, and by the gospel, whether they

have been taught by those strangers to be virtuous and happy; whether they have now juster ideas of friendship, of benevolence, of chastity, of honesty and of justice; and whether on the whole, they feel their natures exalted, their minds more improved, their mistakes rectified, their passions regulated, their hearts more at ease, and their lives more useful and comfortable? Would not this be their reply? "From the sight of their ships, the report of their guns, and the habits and feats of the men, we were filled at first with terror and amazement, and thought them divinities. But from their conduct upon a familiar acquaintance with them, we have conceived a dislike and contempt of their improvements, and of their religion. For they have shown us little else, than an ability and expertness to do mischief; to cheat our men, to debauch our women, and to corrupt and destroy the species."

It does not follow from these remarks that the liberal arts, that civilization, that religion, have no intrinsic excellencies to recommend them; no attracting beauties, if properly displayed, to gain admirers; or that they have no real tendency to advance the dignity and happiness of man; but that these advantages may be abused and perverted—that many who enjoy them do not use them for the advancement of their own perfection and felicity, nor that of others.

Nothing is plainer in theory, than that a conduct answerable to the improvements of civilization, and the directions of religion, will make individuals, and society happy. Did emigrants and adventurers from enlightened regions, feel a consciousness of their obligations, from the civil and religious advantages they have enjoyed, and were they duly influenced by humanity and be-

olence, they would be so far from interrupting tranquility, injuring the property, or weaken the virtue of the people they visited, that they should act as messengers of peace, as patterns of order and honesty, as encouragers of virtue, and promoters of happiness. The least that can be expected of those who excel others in the knowledge of the arts and duties of life, is to be careful to *do hurt*. They ought indeed, to *do good*, in proportion to their ability. This is what the great Donor of their gifts demands. A voluntary failure here will incur his severest reproof. What then will be the doom of those who pervert their knowledge and advances, to the purpose of injuring and corrupting others; making them more vicious and more miserable? For the civilized to behave uncivilly, to be even worse than savages; for those who boast of their liberties, to spread the horrors of oppression and slavery among an inoffensive and defenceless people; and for those who were educated among christians, to propagate vice and misery among heathens, is a crime and disgrace, that every one should be shocked at, and abhor.

To extend the benefits of good government, the sweets of liberty, the light of knowledge, and the blessings of christianity, and thereby to promote social happiness, and advance the honor of human nature, has not, heretofore been the object of our travellers, adventurers and circumnavigators. But it is devoutly to be wished, that enlightened nations would so attend to these important designs, as that some methods might be devised for their accomplishment. At least, that they should not gain, or curiosity excite to enterprize, might be restrained from obstructing and defeating the means of happiness; and stimulated to pro-

mote the interests of humanity, at the same time they are increasing their wealth, or their stores of knowledge. When the plan is formed, and the sail spread, for the purpose of traffic or discovery, let not the cause of virtue, and the improvement of human nature be forgotten. Let not the credit and advantages of civilization, and of an enlightened education be sullied and obscured.

The Americans are known to possess in a high degree, a spirit of liberty, and of enterprize. Such a spirit should always be accompanied with generosity, benevolence, and every virtue. And wherever the American Eagle explores her way; wherever the stripes and stars of the Union adorn a port, *there* should be carried and displayed, a true sense of honor, and an irreproachable conduct.

It is the prayer of every real *Philanthropist*, that a disposition to *enslave*, may never be cherished in this land of *freedom*, where such sacrifices have been made at *her* shrine; that the traffic of human creatures, so disgraceful to humanity, which has already received a deadly wound, may soon expire; that every generous and humane institution, may be encouraged and flourish; and particularly that the Godlike design of the incorporated society for the propagation of the gospel, may be crowned with success.



 N^o. LI.

VIRTUE absolutely necessary to dignify both the National and the Private Character.

Nihil est tam popolare quam bonitas; nulla de tuis virtutibus plurimar, ne gratior nec admirabilior, misericordia est; homines enim ad deos nulla re propius accedunt, quam salutem hominibus dando; nihil habet nec fortuna tam majus, quam ut possis; nec natura tam melius, quam ut velis conferre gratiam plurimas.

"There is nothing so popular as goodness; not one of your numerous virtues is either more amiable, or more worthy of admiration, than your humanity. In nothing do men approach nearer to the gods, than by preserving their fellow creatures. Your fortune has not any thing more exalted, than that you have the power, or your nature anything more amiable, than that you have the inclination to save multitudes."—*Lucan.*

IN the eye of philosophy and religion, no people, no individual, deserves the character of great and wise, unless they pursue a conduct which is ennobling, cultivate manners which are engaging, and practise those private and social virtues which are useful and manly, which will prove *et deus et tutamen*, both an ornament and a safeguard. If reason be the glory of man, sin, which is the most unreasonable thing in the world, is his shame. The more assiduously reason is cultivated and regarded, the higher will a man, or a nation rise in real worth, and true dignity of character. On the other hand, to follow the lead of appetite and passion, in opposition to the remonstrances of conscience or the dictates of reason, is lowering the crest of dignity, sinking from the character and station of manhood, strengthen-

ing an alliance with grovelling quadrupeds, and hastening towards the gulph of deserved infamy and ruin.

Reason suggests, and history confirms the truth that nations and individuals advance in strength, in reputation, in every thing that is really excellent and dignifying, by adhering strictly to the uncorrupted principles and practice of virtue and religion; and that, in proportion as they deviate from these, they decline from true greatness, lose their influence and respectability, become diseased, enervated and defenceless, and swiftly hasten to dissolution. So true is that maxim of the wisest monarch that ever wielded a sceptre, "Righteousness exalteth a nation; but sin is a reproach to a people."

Aristocracies, monarchies and despotic governments, may in one sense convey the idea of the most exalted grandeur and glory, to those who are governed more by what impresses their senses, than by what should influence their judgment. And indeed, were the rich and great, were princes and nobles, as eminent for their wisdom, their inflexible virtue, their philanthropy, their patriotism, their capacity for legislation, and their integrity in administration, as for the lustre of their station and circumstances, then might mankind freely and safely submit to an unchecked aristocracy, or to the will of an absolute monarch. Kings of this character would be their nursing fathers, and nobles their guardians and friends. The spirit of men would be preserved and not broken, and rendered abject and servile. The honors and satisfactions of civil liberty would be maintained and enjoyed, and not wantonly trampled on and annihilated. Subjects would be treated like children, and not like slaves;—like men, and not

like beasts of burden. Solid and uniform virtue which is the solace of the heart, and the sweetness and cement of society, would be promoted and encouraged among all ranks, by salutary laws, forceable sanctions, and superior example.

But such is the culpable weakness of human nature; such the dazzling, the intoxicating and the corrupting power of wealth, eminence and royalty, that the greatest abilities and opportunities to do good, are too often perverted to the purposes of doing the greatest harm; and men, who by their exalted stations, might shed, like the sun, the purest rays of comfort and felicity upon the world beneath them, which looks up to them for light to direct them, and for warmth to animate and perfect them, do often prove, like baleful comets, a terror and a scourge. To manifest and magnify their authority, men are tempted to tyrannize. To display their wealth, and dazzle others with the splendor of it, the rich abandon themselves to luxury, idleness, intemperance, gaming, lewdness and profligacy. By this unmanly misuse and perversion of Heaven's bounties, they widely disseminate wickedness, meanness and misery, among those who need their example and assistance to render them virtuous and happy.

Theory and experiment unite their evidence to convince us, that the principles of republicanism are the best adapted to the nature of man, as a rational, improveable, social, free and self governing agent. These principles are most conducive to the general diffusion of knowledge, to the general practice of virtue, to the encouragement of general emulation, in the pursuit and cultivation of those things, which are really excellent and useful, and to the restraining of the eager propensity of corrupt nature to tyranny and licentiousness,

to dissipation and wickedness; and consequently they have the greatest tendency to exalt and dignify human nature.

Happy, therefore, did they feel, and would they improve their advantages, are the United States of America! Happy in having liberty, opportunity and wisdom, to devise and choose the most excellent constitution of government, for their own individual States, and for the whole confederated nation! Happy in so peaceably establishing this government; in so wisely filling its most important offices, and carrying it into execution! Happy especially, in having the tried abilities, piety and patriotism of a WASHINGTON to bear their united blessings on them, from a seat more dignified than an hereditary throne! *Gratitude* bends the knee to heaven, that such a character was formed and designated for America's deliverer in war, her counsellor in peace, and her first President under a government of her own. *Piety* pours forth the most fervent supplications for his life, health and happiness. *Patriotism* breathes ardent wishes, that the benign influences of his abilities and example, may be felt through all ranks, and through all generations. *America* leaps at the sound of his name, glories in such a son, and holds him up to all nations and kings, as a pattern of public spirit and of private virtue. *Philanthropy* triumphs in the honor which such a character reflects on human nature, and in the advantages which mankind may derive from its lustre. The visage of virtue is amiable, is venerable, in any station; but eminently so in the highest. In this illustrious instance, we not only see that piety is practicable in a post of the greatest elevation, but adorns it; and that what gives the finishing polish, and the commanding efficacy and merit to the quali-

ties of the Hero, the Politician, the Patriot and the Magistrate, is the amiable temper of the man, a profound veneration for the Deity, and an uniform observance of his commands.

" 'Tis *moral* grandeur makes the mighty Man."

The votaries of infidelity and vice must blush, and shrink into obscurity, at the brightness of such a character; and the friends of religion renew their courage, and their comfort in their virtuous course. With such advantages in their hands, and with such an example before their eyes, Americans will be the most inexcusable and execrable of any people under heaven, if unmindful of their obligations and privileges, they give way to vice and impiety. Gratitude to a benignant Providence should warm every heart; piety should preside over, and regulate every life; industry should employ every hand; benevolence and patriotism should unite every class of citizens; and all should determine that America shall be the country, to which the greatest nations and the mightiest monarchs may look, for the wisest maxims of policy, for the uninterrupted reign of equal liberty, for the noblest examples of inflexible virtue, and for the highest improvements in whatever can refine and dignify man.



No. LII.

On Propriety of Conduct.

"As well your past, their all the honor lies."

To conduct in every station, and under all circumstances of life, with a dignity and propriety becoming a reasonable being, is a point to which every reasonable being should steadily aim. This should excite the ambition of the old and the young, of the rich and the poor, of parents and children, of those in the higher, and those in the lower classes of the great community of mankind.

Propriety of conduct, is a very comprehensive phrase, and has a very extensive application and meaning. It respects every person, and comprises every virtue and duty, suitable for that person to practise, or which becomes his age, situation and character. Every transgression of the rules of good manners, as well as of the maxims of morality and the injunctions of religion; and every allowed failure and deficiency, in the practice of our duty to any being, with whom we have connexion and concern, is evidently an impropriety, and unworthiness of behavior.

We cannot give a higher commendation to a man, than to say, that he conducts with a dignity and propriety, becoming his station in the great scale of being, his rank in society, his outward circumstances in life, and his superior advantages and prospects as a christian. On the other hand,

however a person may be disposed to palliate his faults, on account of his high birth, eminent station, or shining accomplishments, a fault cannot be committed, without acting unbecomingly and unworthily.

Though it be a self evident truth, that every one should act his part in the great drama of life, with fidelity, honor and exactness; yet nothing is more common amongst men, and nothing more loudly complained of, than impropriety of behavior. Improper conduct, indeed, is the source of all the evil, the misery, and the shame, that there is in the world; and consequently, it is the only just cause of all blame and complaint. As this, therefore, is a point in which all are interested, all should feel themselves bound to regard it. To conduct with propriety, is what every one should enjoin upon himself as a rule from which never to deviate. This would add dignity and grace to every character, fill every bosom with satisfaction and content, and eloquently advocate the cause of decency and virtue. Whatever removes or prevents the cause of evil, takes away, likewise, the ground of uneasiness and lamentation. What floods of tears, what heart aches would be saved to parents, did children always preserve an unbroken series of regular and amiable manners! And what blushes, and anxieties, would many times be spared to children, did parents never dishonor themselves by misbecoming actions!

Many are the inventions, from within and from without, which an ingenuous mind feels, to a course of right action. To such a mind, nothing appears more agreeable than purity of principle, benevolence of temper, and regularity of manners.—Every virtuous purpose, every benevolent wish, every becoming act, and much more, every good

habit, and a succession of becoming actions, is accompanied with a heartfelt pleasure. Such a disposition and practice obtains the approbation and love of others, and is followed with honor and applause. Whereas, every violation of the rules of fitness and propriety, is unnatural and disagreeable to a good mind. Repeated instances of unsuitable behavior, give pain to a reflecting and feeling conscience, and present to beholders a deformed picture. To such a degree is the character maimed by impropriety of conduct, that, like a figure with distorted features, and dislocated or decrepited limbs, it is offensive to the eye. A life of virtue and religion being none other than an uniformity of right action, exhibits an uniformly good example, which tends to mend the morals of others, and to regulate the world.

So weak and irresolute is human nature, both in the practice, and in the purpose of good, and such is its proclivity to ill, that amidst the innumerable instances of improper conduct, with which the world abounds, there are many which are pitiable and pardonable, especially, in youth. But there are many others, which, though the effect of thoughtless levity, or redundancy of spirit; or, to the commission of which, persons are drawn by the example, or persuasion, or ridicule of associates, do, nevertheless, infix a lasting wound in the heart, and an unforgotten blemish in the character, and occasion a perpetual grief to connexions and friends.

“ Those things which now seem frivolous and slight,
Will be of serious consequence to you,
When they have made you once ridiculous.”

As every man has a part to act with reference to himself, with reference to society, and with

reference to a future state, it is necessary that he summon every power, and improve every advantage, and employ every moment, in order to act it with fidelity and dispatch, that all who have the best connexion with him, or demand upon him, may receive their proportion of his regards and of his services; that none may be disappointed in their reasonable expectations from him, nor himself be disappointed, when he comes to receive his reward.

Every man, also, has a particular sphere, in which to exercise his abilities. Propriety of conduct, or consistency of character, will confine him to this sphere; and will prompt him, like a friend to his species, to fill it with useful and beneficent actions, and, like a propitious luminary, to shine in it with the brightest and most benignant luster. He, whose mind is impressed, as every mind ought to be, with the sense of his dignity as a man, and of his duty as a dependent, social and accountable creature, will feel a strong ambition to act consistently with this sense. He, therefore, that would acquire and preserve, a fair and consistent character, must cherish this sense, must enliven his ambition, and make it his serious inquiry, what are the expectations which his friends, his country and his Maker, have from him. Would the descendants of honorable or virtuous ancestors; would the children of good families, consider what becomes them as such, and feel ambitious to *advance*, and not to *diminish*, the credit of their predecessors, and of their connexions; they would seldom act out of character, or be guilty of impropriety of conduct. Would *Students*—But stop!—Let not the *Philanthropist* act out of character. Let him not, by any unwelcome and unseasonable officiousness of caution, seem to sup-

pose or insinuate, that young gentlemen, who have every inducement, obligation and advantage, to establish an unblemished reputation, can so far forget what they owe to themselves, to their friends, to the credit of literature, of virtue and of human nature, as to descend to meanness and mischief. He will not insinuate, or suppose it, until, in some unfortunate hour, they furnish him with ample occasion.

Nº. LIII.

Human Degeneracy to be early resisted.

Res ipsa pp. bene ————— *Juvenal.*

* Good men are scarce, the rest are thinly sown;
 "They are rare but still, nor can they last when grown." — *Creech.*

It is storied of Diogenes, the famous ancient philosopher, that he went about the streets of Athens, at noon day, with a lighted candle.— Being asked the reason, he replied, that he was searching for a man. The meanness of the answer, added to the address of the emblematical exhibition, evinced, in a striking manner, the degeneracy of the inhabitants, and the contempt which he thought they deserved.

The Athenians were once a brave, virtuous and philosophic people; acute in genius, elegant in taste, polite in manners, and superior to all other nations in the refinement, perfection and grace, to which they carried their language, their works of

genius, and the fine arts. But prosperity, opulence and ease, introduced luxury, sensuality and all those vices, which render a people effeminate, servile and base. This was their state and character, when Diogenes, in his novel and cynical manner, endeavored to rouse to shame, and to recover them.

Villages and country towns, not thickly inhabited, are not under so good advantages, as cities, and places of great resort, for advancing in many kinds of knowledge, in the arts and refinements of life, in sociability and politeness, through the want of a variety and constancy of schools, and of frequent mutual intercourse. Neither are they so much exposed to the contagion of bad examples, nor to be corrupted by luxury and general vice. Though degeneracy and wickedness reign universally, yet capitals and crowds are the seats of their empire. Virtue, and simplicity of manners, abound the most and subsist the longest, in the country. The metropolis, and thronged seaports, are the earliest, and the most deeply tainted with vice. Here human depravity may be the easiest found, and in the lowest grade. Capitals, when become old, have too near a resemblance to ancient Babylon, in being *the habitation of devils, the hold of every foul spirit, and the cage of every unclean and hateful bird.* These are nests in which the eggs of the cockatrice are hatched, and adders and asps are gendered. And though a brighter light than the torch of Diogenes, and an acuter sagacity than his, should be made use of, to search for men, it would be difficult to find them.

To counteract such poisons, to prevent, or cure such inveterate diseases of the mind and heart, is the wish and endeavor of every Philanthropist, and should be of every citizen. The police, the

civil and moral order, of every great and populous town, demands early, serious and assiduous attention. For, where people are crowded together, not only the air, but the manners and language, will become infected and foul; and distempers of the heart, as well as of the body, will the more easily be engendered. And when the whole head is sick, and the whole heart faint, the limbs to their very extremities, will partake of the debility. When the fountain is corrupt, the stream will not run pure. When the inhabitants of a capital are generally dissipated and immoral, the country, through all its villages, will become vitiated by contagious example.

Some are so depraved in their taste and understanding, as to pretend, that the opulent and the honorable may laudably, or at least, pardonably, distinguish themselves from the vulgar, by the refinements of luxury, and by dissipating and expensive amusements. But certain, it is, that the pleasures of those that are given to pleasures, are for the most part unfriendly to moral and manly improvements. Though they may be quite out of the reach of the vulgar, and dazzling to their eyes, they will seldom bear the strict scrutiny of reason or policy. They are so far from being dictated and supported by reason, that they generally contradict her solemn injunctions. They are such indulgences of the appetites and passions, as are too often breaches of necessary laws, both human and divine. They are enervating to the mind and body, debasing and unmanly. We may appeal to the fondest votaries of a life of unrestrained indulgence, and ask them, What one vice, what one excess of the passions, what one immoderate gratification of the appetites, can be named, which a wise man, which a true patriot,

which a philosopher, and, especially, which a christian, can approve ? What one virtue, what religious duty, can be customarily omitted, without a real blemish and deficiency of character ? Is it the business of the rich to waste and prevent the bounties of indulgent providence ? Is it the part of the honorably born, and the elegantly bred, to degrade themselves from the rank of rationals ? Is it advancing our nature, to discard reason, and follow inclination ? Are drunken staggerings, and expectorations, the heaving of the soul towards something great and excellent ?—Is it the part of a philosopher to invert all natural, moral and religious order ? Is it acting in the character of a real gentleman, to vie with the most abject and grovelling, in profaneness, in gambling, and in every species of knavery ? Is it perfection of the man, to outdo the brute, in the lawless pursuit of the grossest corporeal gratifications ? Is it ennobling to the soul, is it gratifying to the best principles of human nature, to triumph over the feebleness ?

It is with the deepest regret that the *Philanthropist* beholds the characters of men, of gentlemen, of men distinguished by birth, education, office or fortune, sullied and sunk, by vicious and unmanly practices. When he sees a preacher of the most self denying religion, aspiring after expensive elegances in apartments and furniture, in dress and equipage ; and after luxuries in meats and drinks ; and seldom acting the clergyman when out of the pulpit ; when he sees a lawyer distant and haughty as an eastern despot ; insulting, and browbeating timid and modest witnesses ; truer to a knavish client, for the sake of victory and a fee, than to the cause of truth and equity, from a regard to honor and honesty ; when he sees a Physician

without tenderness to his patient, and without conscience in his demands ; when he sees any one endeavoring to make a figure in trade, in dress, and in his manner of living, and all at the expense of his creditors, and, perhaps, of the widow and the fatherless ; when he sees those, who have the appearance, and the education, as well as the descent, of gentlemen, discovering vulgar manners, a foul heart, scurrilous or profane language, mean sentiments, and a low taste, his Philanthropy is wounded in the tenderest part ; he is wrung with the mingled emotions of grief, pity, contempt and indignation ; and he is ready to wish for the tartness, and the torch of Diogenes, or some more penetrating light, which may discover to them their meanness, and flash conviction into their hearts, that they are not *Men*.

N^o. LIV.

A serious address on the subject of Moral Improvements.

" Then say'st I preach, LORENZO ! 'Tis confess'd,
What if, for once, I preach thee quite aside !"—Young

AS he who confines his views and pursuits to this life only, or principally, and forgets that he has an immortal soul to take care of, and an endless felicity to secure, scarcely deserves the name of a man ; so he who limits his benevolence and friendly aids to the advancement merely of the temporal happiness of his fellow creatures, assumes, with an ill grace, the title of *Philanthro-*

gift. To him who merits this important and honorable character, the dignity of the soul, and its undecaying existence in a future state, appear certain and truths of the highest moment. Hence proceed his generous wishes and efforts, to assist others in attaining a happiness suited to a soul so noble, and so durable. To prevent and remove temporal evil; to procure and increase temporal good, is, indeed, the pleasing endeavor of the benevolent man. But his benevolence stops not here. His wishes, his prayers, his example, his exertions, are extended to the future felicity of his fellow rationals. He, therefore, encourages and forwards them, as much as possible in their present moral improvements, on which all rational and durable happiness, necessarily depends. Whatever is mean and unmanly; and, especially whatever is vicious and immoral, he discountenances and condemns. Whatever is purifying and ennobling, virtuous and divine, he cherishes in himself, and promotes in others. He embraces every opportunity, consistent with his occupation and sphere to give friendly hints to the indolent and delinquent, that he may check every debasing and corrupting propensity and practice, and give a spring and encouragement to every manly and virtuous effort.

In the character of a *Philanthropist*, I would now address my reader as a fellow candidate for an immortal prize, which may be secured by strenuous and persevering endeavors, but lost by negligence and ingratitude. The prize is consummate felicity. This felicity cannot be enjoyed by an impure and embruted mind. So that, if there be a neglect in purifying, and exalting our nature, we are prepared, not for honorable advancement, but for the most mortifying degradation.

The *twelfth* month is now arrived. The revolving spheres have brought us to the conclusion of the year.—A fit season for serious recollection.

Whoever thou art, whose eyes and attention are turned to this essay, I consider thee as a human being, a moral agent, a candidate for eternal rewards. As a human being thou canst not but perceive that thy disposition is depraved, and thy passions and appetites irregular and insurgent. It is thy part, as a moral agent, and a candidate for a crown, to restore, and preserve order within, and to refine and exalt thy nature to high perfection. Thy duty, which is always connected with thy interest, thou canst not but know; let it awaken into action every power. Thy weakness, and the difficulties of thy task, thou canst not but feel: But help is offered; a friendly eye regards thee; take courage and proceed. If, by sloth and voluntary indulgence instead of curing, thou hast increased thy disease; if, instead of restraining, thou hast strengthened thy perverse propensities; if, instead of exalting, thou hast debased thy nature—thy guilt is enhanced—thy work for repentance is doubled; the difficulties of amendment are greatly augmented. Thou hast reason and understanding—How hast thou improved them? Thou hast a conscience—Hast thou preserved its tenderness, and revered its authority? Thou hast a memory—Is it stored with trifles, or with wise maxims of conduct and materials for thanksgiving? Thou hast a heart—What hast thou done to meliorate and sweeten it? Thou hast social affections—Is society the better for the exercise of them? Thou art connected with others—Have thy connexions reason to doubt, or to be ashamed of thee? Thou hast lived a considerable time in the world—To what purpose hast thou lived? The world and thou wilt

soon bid a parting adieu—Hast thou, or has the world, been the better for thy visit? Thou art soon to meet all the company in the universe, in the presence of the Supreme King, where thou wilt be thoroughly scrutinized—Art thou prepared for the interview?—Is thy previous introductory education completed?—Are thy garments without spot, and thy sentiments and manners suitably refined and elevated, that thou mayest appear with advantage and confidence, and not with shame and confusion?—What ornaments, what excellencies hast thou to recommend thee?—Hast thou benevolence?—Hast thou activity in doing good?—Hast thou purity?—Hast thou gratitude? Many anxious thoughts have been exercised for thy welfare—many hands have been employed for thy succour and enjoyment—many pleasant meals hast thou eaten—many agreeable hours hast thou spent—many quiet nights hast thou passed in refreshing slumber—many gleams of hope and joy have been darted into thy soul—many friendly admonitions and assistances respecting present duty, and future happiness hast thou received? From what source have all these delightful streams proceeded?—What emotions have they excited?—What resolutions and returns have they produced?

Since the *Philanthropist* began to write, and you to read his essays, the year has rolled round, and both of us have advanced so much nearer to the period of our terrestrial existence. The thought is not appalling to a mind conscious of having kept pace, in the performance of duty, with the tread of time; conscious of fidelity in the execution of its allotted task; conscious of advancing in moral improvements and worth, in proportion to its opportunities and advantages, and to its ap-

proaches to the terminating goal. The souls of good men are in health and soundness. Cheerfulness and joy are the concomitants of such a renovated constitution. Being accustomed to aspire after higher degrees of purity and perfection, they naturally rise, in desire and meetness, to a nobler state of existence; and by an easy transition, pass at death, into such a state. Whether, therefore, the reader, and the writer of this essay, shall ever meet or not, in a future number, or in any of the walks of this uncertain life, let us see that our path be the path of rectitude. Then may we go on our way rejoicing, and wax stronger and stronger. Let us not forget our dignity and destination. *Let us remember this and shew ourselves MEN.*

Nº. LV.

On the Expediency of introducing serious Subjects into a course of Essays.

"It is impossible if we read the work before us with candor and attention not to see that both his head and his heart make a distinguished and affecting appearance in the cause of religion -- Monthly Reviewers' character of Neckar's *Treatise on the importance of Religious Opinions.*"

WHOEVER enters the lists as a periodical, as well as any other writer, if he means to gain applause, should be able by his lucubrations, to do credit, as Monsieur Neckar did, both to his heart and his head. If his talents, or knowledge, or accomplishments as a writer, be inferior and mean, his readers will find it out and dispise him

But if his heart be good, it will appear in his choice of subjects for the advantage and rational entertainment of his fellow citizens. Then, though his abilities may appear small, his readers, while they pity, will pardon him. Readers of newspapers in general, as well as other readers wish for information and instruction, as well as amusement. Variety is agreeable to all. Solid minds and those who read chiefly with a view to improvement, though they wish for the largest number of books of essays that are solid and rational, and which administer food to the understanding; yet they sometimes need relaxation, and receive with peculiar relish, what is addressed to the fancy. Though some are principally pleased with works of humor, and take up a newsprint or a book, only with a view of finding what will delight their imagination, tickle their fancy, and make them laugh; yet these have, or ought to have, their serious moments; and a writer of short miscellaneous pieces, should take it for granted, that even trivial minds are willing that others should be gratified, as well as themselves. A periodical writer, indeed, like the provider of an entertainment, or the master of a feast, to whom he is often compared, should pay so much respect to the good sense and taste of his guests, as to present them with solid and nourishing food, as well as with sweetmeats; and with a greater quantity of the former, than of the latter. Such a writer, though obsequious in a suitable degree, to the variant and diversified cravings of the promiscuous multitude whom he has invited, or to whom he sends out his messes, should be so independent as to exercise his own judgment, and proceed upon the benevolent and respectful supposition, that much the greatest number of those who

partake of his entertainment, are still undepraved in their tastes, and unsqueamish in their stomachs.

There are some readers of newspapers, who are of a serious and devotional cast. And these would be particularly pleased with a *Neighbor* that would present them with a subject congenial with their temper and feelings—which would warm and elevate their hearts, and enkindle and set in motion, their religious affections. And why should not these be gratified? A *Moral Essayist*, before, should not be wanting, nor sparing, in those subjects which tend to promote the moral, the religious, and the eternal interests of his fellow creatures. The insertion of such a large proportion of papers on these subjects in the *Spectator*, has done infinite service to mankind; and the name of Addison will be everlastingly perfumed with the praises of the good. And it is happy for the world, and honorable to human nature, that such numbers of dignified personages, in one age and nation, and another, appear on the side of religion, and employ their pens in its defence and recommendation.

It is essential to the character of one who deserves the appellation of *Neighbor*, in its best and extensive meaning, that he *does good to all as he has opportunity*. Besides there are many people both old and young, who will read newspapers on the Lord's day. I have even ventured to do it sometimes myself. It is a pity that such should not always find something solid and useful, and sometimes serious and devotional.

Now I pray such readers, that when they come across such pieces, they would not skip over them. When any of my family, or any sober and grave people have discovered me with a newspaper in my hand, on the sabbath, I have been glad when

I could inform them by way of apology, that there was something serious and good in it, and could with a good face read it out to them for their edification.

Nº. LVI.

Moral Patriotism.

NATIONAL prosperity and happiness is an object, not only highly gratifying in contemplation to the benevolent man, but an object which animates him in his plans and pursuits. For he considers that national virtue is the only stable foundation of national happiness; and that the individuals of a nation, men in office, and men in private stations, must be generally virtuous, in order to produce national virtue. Every person, therefore, in the community, has it in his power, and should have it in his wish, and in his practice, to contribute something to the advancement of the glory of his country by being honest and faithful, industrious and peaceable. So far as any one is vicious, so far is he deficient in patriotism, and is a bad citizen. It is of the highest importance, therefore, that the rulers of a nation, more especially, be friends to virtue and religion; and that their private characters be adorned with the beauties of morality, that they may be patterns and incentives to the lower classes. And unhappy must any people be, whose legislators or magistrates are profane, profligate and immoral.

The nation of the Jews was happy, beyond any other people, in having God for their lawgiver and

King, and Moses for their Prime Minister, their Supreme Magistrate and Judge. Moses was faithful in all his house, and in every trustment. Moses was a true patriot. His love to the people and his ardor for their happiness glowed to the last. This appears from his parting address, as represented by Josephus in the following words, with which, for the gratification of my neighbors, I take the liberty to fill up my paper.

“Ye sons of Israel, be sure there is but one source of happiness to mankind, the spring and fountain from whence alone it can be derived, i. e. the favor of God ; for he alone is able to confer blessings on those who obey his commandments, and to deprive those of them who transgress. Attend seriously and constantly to your duty to God, according to the precepts and instructions which I have laid before you, as authorised by his divine commission, and your piety and virtue shall attract the admiration, while your prosperity shall excite the envy of surrounding nations. You shall keep possession of your present blessings, and obtain a plentiful store of all you want. Take heed and be obedient to God’s will and commandments, and you may rest assured of all good. Never prefer any other constitution of government to the laws now given you, nor disregard the modes and ceremonies of religious worship established amongst you, or change them for any other form. If you follow my advice, you shall be victorious and invincible ; for if God is present with you, what power or force can withstand you ? The rewards of virtue are great, glorious and certain ; nay, virtue is in itself the greatest of all rewards, from the conscious bliss with which it is inseparably attended. By it all other blessings are obtained. Practise it, there-

e, towards one another, and you shall be perfect—happy yourselves, and render others so, to the comfort of your present state of existence, and your immortal honor in times to come.”

The words of Josephus, says his learned translator, are so true, and of such importance, that they deserve to be had in constant remembrance, both by Jews and Christians.

Nº. LVII.

Extremes in Devotion to be avoided.

THERE are two extremes into which Christians of different constitutions are apt to fall, to the detriment of real religion ;—to the hindrance of its advancement in themselves, and to its credit and influence among others ;—one, consisting in, *too much*, the other in *too little* warmth of feeling and expression. The first is grounded less in the dictates of conscience, and the suggestions of sound sense, than in the workings of the animal spirits and passions, and in a slight vanity. Persons of this turn will be all rapture and ecstasy in their devotions, when they think it all with their souls. They will sometimes be elevated into a trance ; or pretend to great intimacies and freedoms with the Great Spirit, and to be admitted to peculiar acquaintance with heavenly things ; to be in transports of joy at the discoveries which they fancy are made them ; and will almost pretend to revelations, to secret whisperings of infallible information, and to a faculty of

discerning the hearts and characters of others. Such persons in their elevations, will be apt to express themselves in unguarded language, bordering on the amorous and fulsome. There is too much of the feelings and expressions of animal nature in these persons, and in such kind of devotion : This is an extreme to be avoided.

On the other hand, there are some as much too cold, as these are too warm. They have religion in their hearts perhaps, as well as in their heads. But their heads are better informed than their hearts are engaged. They aim, as every one should, to be governed in their moral and religious conduct, by the dictates of reason and judgment ; but their passions and affections are not sufficiently interested. Their devotion is cold and low. And though their moral conduct may be unexceptionable, and their attendance on the external forms and institutions of religion may be decent and regular, yet they cannot make such improvements and progress in the heavenly life, as is necessary either for their pleasure or advantage ; and as every expectant of divine rewards ought to make. They may be fleeing the right course ; but they want the gales to carry them along. Such are in danger of lukewarmness and indifference in religion ; of declension and formality ; of ingratitude and indevotion ; of earthly mindedness and a forgetfulness of heavenly things. This therefore, is another extreme against which christians should be on their guard.

The truth is every one's religion and devotion will be tinged with his constitutional cast : But as every one is endued with *reason* ; this should always be the regulator of the passions, and should restrain them whenever they are inclined to be flighty and eccentric. As every one has a

natural conscience, this should be kept tender and awake; this will tend to interest and engage the affections. For a tender conscience will be afraid of falling short in duty, or being deficient in love and gratitude to the Great preserver and Benefactor of men. As the *passions* are a part of our composition, they should be kept in their proper place, and proper exercise; should be strongly attached and warmly engaged where the objects are noble, and the attainment of them necessary to our happiness. The choice, the pursuits, the affections of men should always be proportioned to the worth of the objects which present themselves, and to the capacity of these objects to make them happy. When this is the case, religion will not be rejected, nor formal where chosen; devotion will not be lifeless and unpleasant; the Sabbath, and the employments of the sanctuary, will not be a weariness; nor will such an essay as this be rejected as worthless and impertinent.

Nº. LVIII.

National Virtue requisite to National Prosperity.

IN one of my late essays I made some brief remarks on national prosperity and glory as essentially founded in national virtue; and corroborated my sentiments by a quotation from Josephus, containing the last address of Moses to his beloved people, in which he enjoins it upon them to adhere stedfastly to the uncorrupted worship of the true God, and to pay a constant obedience to his

commands, as what was absolutely necessary to their happiness.

As I, however obscure and unpromoted, feel an ardent love for my country, and a sympathetic glow and conscious dignity, in her rising prosperity and glory, I wish to inspire my fellow citizens with an ardor to promote the public good by personal virtue, and by a reverence for the Divine Authority and Government. The importance of the subject will be deemed a sufficient excuse for introducing it again, and adding some farther remarks and quotations.

Mere worldly politicians, and those who are dazzled with the outward glitter and grandeur which are produced by opulence, art and industry, may look and plan no farther for national dignity and happiness, than *a good constitution of government*, suited to the genius, and calculated to secure the liberties, of the people; *men of ability to carry* such a constitution into effect; and *increasing population, increasing commerce and increasing improvements* in agriculture, arts and manufactures; all which will produce *increasing wealth and respectability* in the eyes of other nations. These, it must be owned, are important and essential ingredients in national prosperity. And if these are founded on virtuous principles, conducted by virtuous rules and directed to virtuous ends, the concurring influence of heaven will be procured, and a people, so regulated and defended, will be prosperous and happy.

Consult every historical and political writer, and with one voice they will assure you, that virtue is the cement and strength of society, and vice its bane and destruction. Read Knox, and he will make it evident, that *national good* is not to be obtained merely by extent of territory, riches

of revenue and commercial importance, but that it is constituted of pure religion, good morals, fine taste, solid literature and all those things, which, while they contribute to elevate human nature, contribute also to render private life dignified and comfortable. Read Neckar, and he will convince you, that national felicity cannot be supported without virtue, and that virtue cannot be supported without religion. Read the documents of inspiration, the maxims of Moses, the reflections of the wisest king that ever adorned a crown, and the history of the Jews, and you will have demonstration, that *righteousness exalteth a nation; but that sin is a reproach to a people*. Read Josephus, the Jewish historian, and you will find additional evidence of the same truth. His paraphrase upon Balaam's prophecy, concerning the future prosperity of Israel, which depended upon their obedience, is worthy of the attention and observance of every citizen of United Columbia.

"Happy people! Providence your guide, your support; you shall enjoy abundance of all good things, acquire a reputation above all men for your exemplary virtues, and your fame shall excel that of your progenitors, as the Almighty will take you under his immediate protection, and render you, of all nations under the sun, peculiarly blessed. You shall possess the rich land promised you, and your posterity shall hold it forever. Your fame shall be extended throughout the Universe, and your issue so multiplied as to be diffused throughout every part of the earth. Wonderful body, thus composed of the descendants of one man! The land of Canaan must at present suffice you, though not adequate to your number or dignity: But hereafter you shall have the whole world for your habitation. So that both on the island and

on the continent, your progeny shall equal the stars of the firmament. Though so numerous, you shall lack nothing; but enjoy plenty in peace, conquest in war, and you shall hold your enemies in subjection. May our adversaries, therefore, be yours. For destruction shall attend those that rise up against you; and their posterity shall rue the conduct of their fathers in daring to oppose you. For these extraordinary tokens of favor, you are to adore the providence of God, who can exalt or deject, according to his sovereign will."

Nº. LIX.

On the Importance of Punctuality.

IF faults are to be estimated according to the ill consequences that attend them, we shall find upon examination, that the want of punctuality is a crime of considerable magnitude. A very large share of the disappointments and vexations which we meet with in our intercourse with one another, is derived from this source. In almost all companies, or accidental meetings of neighbors, the ear is pained with complaints against those who have not paid an expected debt, or not performed a necessary jobb, or not finished a pair of shoes, &c. at the time prefixed. In the country, tradesmen and laborers are apt to fail in punctuality, sometimes through mere inattention and carelessness, sometimes through indolence and laziness, sometimes through a grasping disposition, and always from a criminal disregard to truth, honesty

and benevolence. Wishing to secure all the custom and business they can, and unwilling that any who apply to them should be necessitated to apply to others, they engage more than they can possibly execute within the time limited, to the great disappointment, vexation and injury of their employers.

Every person of the least reflection must see, that the advantages which would result to individuals, to neighborhoods and to larger communities, from punctuality, are very great; and that equally great are the disadvantages arising from the want of it. A poor man, with a house full of children, procures with difficulty a bushel of corn, and a horse to carry it five or six miles to mill. The miller cannot grind it now, but promises to have it ready by the evening of the next day. With still greater difficulty he again obtains a horse, and goes at the time prefixed; but is coolly told by the miller that he forgot it, and ground for others till his water was spent, and that he must come again the next day.——A man who is building a house, engages masons and tenders at a distance to erect his chimnies. They come at the appointed time. But the man who had promised to bring his hands the day preceding, and complete the stone work for the foundation of the chimnies, fails; and all, to their great loss and vexation, are disappointed.——A woman who had very lately lost her husband, was pitied by her neighbors, and they collected on a certain day to reap down all her grain. She engaged a man to secure it. He promised to take it up the next day, and carry it into the barn. He neglected to come; and it being Saturday, the grain was left lying in the field. On Monday it rained—and the weather proving

wet and warm for several days, the hopes of the widow and fatherless were destroyed.

Punctuality is sometimes disregarded by professional gentlemen, to the great loss and disappointment of those for whom they were to transact some business of consequence. The gay world considers exactness, regularity, the fulfilment of promises and the punctual payment of honest debts, as too vulgar for them; and value themselves on no punctuality, but in their debts of honor, their criminal assignations and their appointed visits. The commercial world, in general, regard punctuality; because it is the basis of all their credit and interest. It would equally be for the interest and credit of mechanics, laborers, and in short, of every class of men. To be punctual in fulfilling their promises and engagements, would have a happy effect upon all the civil and moral intercourses of society. Mutual confidence, esteem and affection, would be increased, neighbors would live on better terms, and the heart be more steadily tranquil and joyous.

Punctuality must certainly be an honor to any man, because it denotes stability, fortitude and superiority to the mean arts of falsehood. If it has not been ranked by name among the cardinal virtues, it is owing perhaps, not to its unimportance in society, but to the difficulty of defining it with precision, or of distinguishing it from others. Accurately speaking, punctuality is not a single virtue, but an assemblage of many. It comprehends fidelity, veracity, sense of honor, justice and benevolence.

Punctuality is recommended by almost every object and every movement in the natural world, as well as by the exigences and claims of the moral. It is well known, though not sufficiently considered, that all the revolutions of the heavenly bodies,

are performed with the exactest punctuality. What would become of all the inhabitants of the earth, as well as of promise breakers, if the sun and the seasons were as fallible, and as little to be depended on as they ?

Punctuality, then, has the sanction of heaven upon it, and the order and analogy of nature to recommend it. Its utility and importance are demonstrated by the interest and reputation of the individual, and by the peace and happiness of society ; and the necessity of it is inculcated by the dictates of conscience, and the command of God.

N^o. LX.

On Self Esteem, and the Dread of Insignificance.

" So strong the zeal t' immortalise himself,
 Beats in the breast of man, that even a few,
 Few transient years, won from the abyss abhorr'd
 Of blank oblivion, seem a glorious prize,
 E'en to a clown."—*Couper*.

THE *Neighbor*, having, for some reasons, which perhaps are of no importance to his readers, withdrawn himself for a number of weeks from public eye, feels a degree of embarrassment in introducing himself again ; not knowing but that an apology will be expected, and that excuses must be made, in order to be admitted to the same attention and favor which his old acquaintances formerly bestowed on him. At times, when a fit of self importance has been on him, he has figured in

himself the regret and concern of the Printer his paper should lose the greater part of its reputation and value, and be dropped, for want of *Neighbor* to give it sterling worth, and a cure and also the disappointment and chagrin which readers have felt week after week, when, after eagerly snatched the paper from the news-river, they have cast their eyes over the uninteresting columns, and not finding the entertaining fables of the *Neighbor*, have thrown the worthless *newspaper* aside.

At other times, when some domestic mortification, or any other passing cloud of gloom, has its mildews upon his spirits, he has felt a sorrow and compunction at having so long omitted the pleasing task of enlightening and edifying, as well as amusing, his fellow citizens ; and has boldly dared to realize how much they have suffered for want of his instructive essays. In these intervals of thoughtful gloom, his depressed and overshadowed brain, busy in the mischievous mortification, have sometimes presented a different scene. He has reflected with content that perhaps amidst a glut of martial news, commercial advertisements and a *farago* feast, composed by Wit, for the entertainment of the public and which a *bird of prey* is employed to devour, the *Neighbor* is not missed ; or if missed is not regretted.

To humble him still more, his officious memory has recalled several little stories, which, however trite and trifling, suggested in the application the idea of his own dreaded insignificance in

was from home, lest some accident should befall him. One day being out a hunting, his eagerness after prey so engrossed his attention, that he was surprized, at a distance from his house, by a violent thunder gulf, before he considered his situation. All at once the idea of the distress, and perhaps distraction, which his poor wife would be thrown into, lest he should be overwhelmed and lost in such a tempest, spurred him, without seeking a shelter nigh at hand, to hurry through thick and thin, buffeted by the wind and rain, to relieve, with the sight of his being safe, the anxieties of his dear spouse. Breathless and dripping he arrives; inquires eagerly if his wife is not frantic with concern for him. "Be comforted, my dear," says he, "I have got home alive." She, smiling at his obliging pains, but more at seeing him in such a plight, resembling a drowned rat, coolly replied, "I never once thought of you."

As the *Neighbor* seems now to be creeping back to his station, and is beginning to show his face once more among folks, perhaps his readers would remind him, if he did not remind them, of the capricious and wayward youth, who, unwilling to submit to order, and ambitious to control the whole family, and engross all favors to himself, because he cannot have his will, runs away, and determines not to return home till he can bring his parents to terms. In his elopement he gratifies his perverse humor, by thinking how much his departure will be regretted, what pains will be taken to find him, and when found, how tenderly and submissively he shall be importuned to return, and what promises of future indulgence will be made him, if he will but go back. But the poor mistaken boy, after waiting till he is thoroughly homesick, and not finding himself even inquired

after, is forced, unsolicited, unsought for, and he is ready to fear, undesired, to sneak back of his own accord, and with the most humiliating reflections, to request any reception and indulgence that the family will condescend to give him.

But whatever occasioned the late intermission of the *Neighbor's* visits ; and whatever motives now operate to induce him to renew them, these little incidents and anecdotes may be usefully moralized and improved.

By the wise constitution of nature, every man feels, and ought to feel, himself of some consequence in the world ; and is desirous, and ought to be ambitious, of obtaining the notice and respect of mankind. This ambition should arise from a wish and resolution to deserve such respect by useful exertions. Whenever men render themselves conspicuous and beneficial in society by the best improvement of their talents, their consequence is felt and generally acknowledged. Few are contented with the inward consciousness of designing and doing good, without the praise of it from others. There are some that are not satisfied without receiving the highest acknowledgments and applauses, whether they deserve them or not ; choosing to have their merits and abilities measured by the partial standard of their own estimation, rather than that of others.

In the height of our pride and self sufficiency, we think of the many good works and almsdeeds we have done, and how much our cotemporaries are indebted to us. We often gratify our vanity—some may their spleen—by thinking how much we shall be missed when we are dead ; and what a check will be given by our departure, both to improvement and happiness. But says a great writer, “ It was perhaps ordained by Providence.

to hinder us from tyrannizing over one another, that no individual should be of so much importance, as to cause by his retreat or death any chasm in the world. And *he* has conversed to very little purpose with mankind, who has not remarked, how soon the useful friend, the gay companion and the favored lover, when once they are removed from before the sight, give way to the succession of new objects."

Nº. LXI.

Reflections on the Shortness of the Days in December.

"Time! what an empty vapor 'tis!"

WHOEVER is capable of making observations on the times and seasons which pass over him, must take notice of the great inequality of the days which the sun measures out to us in the course of the year. Exactly speaking, no two days together are of equal length.

In our progress through life, our horizon is perpetually varying—the scenes around us are constantly shifting—the stage we tread on trembles beneath our feet—the fashion of the world passeth away—our purposes and views are fluctuating—our bodies are hastening to the dust—day and night alternately rule—darkness and light are in constant rotation.

When the sun has arrived at his highest point in the heavens, (to speak according to appearances)

then is the Summer Solstice, the days are at their greatest length, the sun seems to come to a stop and retreat back again, shortening the days and lengthening the nights, till it comes to the Winter Solstice, or its greatest southern declination, when the days are at the shortest. Thus are our days, like the continual ebbing and flowing of the sea, always declining from the highest point to the lowest; or increasing from the lowest to the highest.

We are now in the midst of those days which are the shortest in the year. The sun makes us but a passing visit; looks at us askance, and hurries to the regions on the other side of the globe. The day now, compared with the length of the night, is but a handbreadth. The pleasant light tarries with us but an hour or two, and then leaves us in darkness. We have but a short space of day light in which to perform our journies, and transact our business.

And as the sun is the source of heat as well as of light, we find to our regret, that the effect of his short visits and long absence, is cold as well as darkness—the coldness of death, and the darkness of the grave, to vegetables and animals innumerable—darkness uncomfortable, and coldness painful to human beings.

But let no man arraign the works of the Divine contriver. *In wisdom has he made them all.* Yea, to the discerning eye of the pious philosopher, benignity as well as wisdom, shines conspicuous. The same constitution in the natural world, or situation of the earth and sun, which causes the alternate length and shortness of the days and nights, causes also the vicissitude of the seasons. Were the days and nights of equal length, the seasons would be always the same; which Divine Wisdom foresaw would not be so.

advantageous, either to the earth, or its inhabitants. The change of the seasons, adds to their agreeableness, as well as to the fertility of the ground. The division of time into day and night, is a happy appointment, both for man and for the earth. Were it always day, we should have no proper, no secure, still and inviting portions of time, for rest and refreshment by sleep, as we now enjoy. And were it always night, what a gloomy habitation would the earth be! Gloomy as the mansions of the dead; for death alone would reign. And as for the days and nights being of such unequal length at different seasons of the year, it arises from the same cause which produces the most equal distribution of sunshine and darkness over the whole globe. Were the earth placed in such a situation as that the days and nights would be of equal length at all times of the year where we live, many other parts would be much more unfit for habitation than they ~~are now~~—some, on account of perpetual darkness and cold; and others, on account of a greater extremity of heat. And though at this season of the year, *the light is short because of darkness*, yet we have no reason to complain; since, take the year round, we have as much day as night, and the one well proportioned to the other; and since the hurrying business of the industrious husbandman, so necessary to the support of the world, abates with the shortening days, and departing sun.

With admiration then, and gratitude, let us reflect on the wisdom and goodness of the Supreme Architect, who, both in the natural and moral world, has *set one thing over against another*; in such a manner, as that *man can find nothing after him to complain of, or to contrive better.*

And though at this season of the year, the sun enlightens us but a short space of time ; and the darkness obtrudes itself so soon, and so unwelcomely upon us, and tires us with its tedious stay ; yet the friends of man, the friends of virtue and improvement, will lengthen the season of profitable employment, of study and many kinds of manual labor, by borrowing from the night. Time is too precious to be squandered, or misimproved. Our work is great ; our business important ; our duties multifarious ; our sun declines ; the night of death is at hand.

Nº. LXII.

Parental Advice.

WHEN a writer, upon any particular subject or occasion, is conscious of deficiency in his own sentiments, of weakness in his own arguments, or only of indolence in his own feelings, he often has recourse to the more efficient powers of others, and to those superior sentiments which are already excogitated, and those more forcible arguments which are arranged to his hand. That it is easier to *transcribe* than to *invent*, is known by many who assume the name of authors, and of some indolent, or incompetent preachers. Periodical *Essays*, for their own ease, perhaps, as well as for the sake of gratifying their readers with variety, claim, and use, the privilege of culling from whatever field, or wilderness they can find, flowers to regale the fancy, roots and

herbs to form decoctions for distempered hearts, as well as solid fruits to nourish the understanding, and invigorate the moral powers. Such writers frequently offer to the public familiar letters on various subjects, written by correspondents, or perhaps by themselves.

The *Neighbor*, at this juncture, feeling a certain debility in his inventive faculties, or an indisposition to exert them; and willing to avail himself of the privilege of telling what others say, when he has nothing to say himself, begs leave to present his readers with the transcript of a letter from a parent to a child, who was sent to an academy, or some improving school, for an education.

My dear Child,

Though I have no particular news to write you—every thing in the circle of your acquaintance here, continuing much as it was when you left us—yet I would miss no opportunity of giving you the pleasure of hearing from us. To the praise of the Divine Goodness, our family is in health and tranquility. Our friends and neighbors are in harmony and prosperity. And though the face of nature around us is not in smiles, yet many things may be learned, and many satisfactions derived even from the rugged brow, and the rough operations of Winter. How much, indeed, may our minds and our hearts be improved, by perusing the volume of nature, by studying the Creator's works, in any season of the year; as well as by reading books of instruction and the productions of the brightest genius; by attending the lessons of our preceptors at school; or hearkening to the advice of our friends at home! Such improvement—the rectification of our sentiments, and the melioration of our tempers and morals, should be our aim in all

our contemplations, and in all our exercises and studies. We should make proficiency in virtue and goodness, as well as in learning and knowledge. Our hearts should be mended, and our conduct regulated, as well as our minds replenished with science, and our manners formed to gentility. Knowledge in the head, or politeness in the behavior, without a virtuous disposition, and an unblemished conduct, forms a very defective character. Whereas to have the capacity, the means and the inclination to be useful, is truly honorable.

I please myself, my dear child, with the hope, and even assurance, that, in the employment of your time, in the exercise of your faculties, in the choice of your associates and amusements, you will have regard to your reputation, your usefulness and your commendation hereafter. Whatever tends to refine the taste, to polish the manners, to brighten the understanding, to mend the temper and improve the morals, you will studiously pursue. Whatever has a contrary tendency, you will as carefully avoid. And you cannot but be sensible, that a young gentleman, or a young lady, can derive no advantage, in point of morality, refinement, or credit, from associates of corrupt manners, low minds and mean education.

May the wing of the Almighty shelter you!
May the divine influence always attend you, to train you to virtue here, and conduct you to happiness hereafter!



No. LXIII.

On the Importance of the Female Sex.

THE importance of the female sex is felt by all, acknowledged by many, and celebrated in the writings of poets and politicians, of historians and divines. Their influence is imbibed with our mother's milk; we feel it instinctively; it is confirmed by reason, experience and habit; it "grows with our growth, and strengthens with our strength." Like the blood of the human body, it circulates through our whole existence. It mingles with, supports and invigorates all our plans of business, and all our schemes of pleasure. From the domestic circle it spreads through all the modifications of society, and rises to the camps of warriors, and to the cabinets of princes. To despise the sex, therefore, and attempt to depreciate them, is futile and unmanly. To neglect them, is to impair our own happiness. To deny them the advantages of improvement, suited to their rank and consequence, is an injury, not only to them, but to society. To corrupt them, is flagrant inhumanity and wickedness; because the corruption will not stop with them. Virtue, in women, awes with peculiar force, and invites to imitation with peculiar allurements. Vice, on the contrary, when exemplified by females, removes restraint from the other sex, and spreads with flowers the paths of licentiousness. Amiable sisters contribute very much to humanize, to polish, to please and to

render pleasing, the brothers. Amiable daughters are the pride and boast, the solace and delight, of their parents ; and the sweeteners and enliveners of the domestic circle. Virtuous mothers infuse their virtues into their offspring, who rise up and call them blessed, and walk in their steps. Virtuous and amiable wives are the crowns of their husbands, and the richest blessings that men can enjoy on this side heaven. In fine, virtuous women are the ornaments of society, and to a great degree, its support and stability.

The declaration of these sentiments will not be considered, by the judicious and candid, as offering a bribe, but as paying what is due.

That there are many trifling, insipid, and even profligate women, as well as men ; many unkind sisters, as well as brothers ; some unprofitable and vexatious wives, as well as husbands, cannot be denied. And as the best things, when corrupted, are the worst, and the most offensive, it is observable, that bad women are bad indeed ; and produce, within their sphere, the worst mischief, and the keenest unhappiness.

Let benevolence, then, and patriotism, as well as parental affection, and a wish to secure domestic peace, be admitted as advocates for the virtuous and judicious education of females.



 N°. LXIV.

On the Principle, Worth and Dignity, of a Good Action.

"If a man has a right to be proud of any thing, it is of a good action, done as it ought to be, without any base interest lurking at the bottom of it."

NO matter who was the author of this excellent sentence, whether Addison, or Fielding, or Goldsmith; since, to imbibe, to relish, to admire the sentiment, and to be influenced by it in our conduct, is of much greater consequence; and in fact, is an advantage, really worth our wishes and endeavors to obtain: It would make all our actions virtuous and good, and render us all good neighbors and good men. Every man in such a case, if he ought not to have pride, "would have rejoicing in himself and not in another."

I shall not critically discuss the question, Whether a man has a right to be proud of any thing; or, whether all pride be not criminal? Arrogance and self conceit, are doubtless unbecoming and offensive in such imperfect beings as we are. Such "pride was not made for man, nor a haughty spirit for him that is born of a woman." But in modern phraseology, pride is often used to signify, and often intends, no more than a self esteem in proportion to our merit; a conscious dignity and satisfaction in proportion to our virtuous exertions; to our having acted agreeably to the benevolence

and noble principles which are ornamental to humanity.

If a man has a right to be proud of any thing, it is of a good action, done as it ought to be, without any base interest lurking at the bottom of it ! None but a metaphysical head, or a corrupt heart, can find any perplexity in this sentence, or any difficulty in understanding it, or make any objection against adopting it in practice. Common sense, and an honest disposition, are sufficient to admit it into our storehouse of maxims, to welcome it to our hearts, and to give it a currency in our daily commerce with mankind. Common sense cannot but comprehend it, and common honesty will not act inconsistently with it. It is not difficult to see that an action may be *good* in itself, and yet *not done as it ought to be*; that an action may be *good* in the view of the world, and in its influence on others, and yet *some base interest may lurk at the bottom of it*. If I lend my neighbor a sum of money which saves him from gaol, I do a good action ;—but if that action be accompanied with evident marks of ungenerous reluctance, or with reproaches for his poverty or negligence, *it was not done as it ought to be*. Or, if I readily lend him the money, not so much with a view to relieve him, as to get some advantage against him, and by and by to distress him, it is evident that *some base interest lurked at the bottom of it*. The polite and the benevolent know how to do good turns in a way that doubles the kindness ; and even when they are forced to deny a request, it is in a manner that rather gives pleasure than offence. But every body knows that there is such a thing as doing things with an ill grace ; granting favors in an unkind manner ; and conferring obligations in a way that disoblige. I once heard a girl ask

her mother for a pocket handkerchief—the mother complied with her request ; but instead of presenting it with maternal benignity, she threw it in her face with looks and expressions of ill nature.

I leave it to divines to show how the hypocritical and the selfish lose all the credit and the reward of their good actions, in the divine estimation and decision, because of the base and wicked interests which lurk at the bottom of them. But however strict we should be in examining and weighing our own actions with a view to the approbation of heaven, and of our own hearts, and to determine the real worth of our apparently good deeds, according to the principles and views by which we are actuated, we should exercise candor and charity towards the conduct of our neighbors. We, who have no right, nor capacity, to judge men's hearts, should not impute their good actions, when to appearance they are done as they ought to be, to any base interest lurking at the bottom.

In the strictness of moral disquisition, and in the view of supreme rectitude, every action, in order to be completely good, should be rightly performed, and have no corrupt principle nor sinister design to tarnish its beauty. This is the standard by which our actions are now measured by the eye of Him who requireth truth in the inward parts, and the rule by which we shall hereafter be judged, when the secrets of all hearts are laid open. This, therefore, is the standard and rule by which we should examine our own actions, and to which we should reduce them, in order to know their true value, and whether we are to be satisfied with them, and much more, whether we are to be proud of them. Perhaps upon a severe scrutiny, few of our actions would have all the qualifications necessary to constitute them completely virtuous. Some

defect in principle, in design, in motive, or in manner, diminishes the worth of them, and gives us cause rather of shame than of pride. Indeed, perfect, unimpaired virtue, is not within the compass of human abilities in this imperfect state. Nevertheless, we should place the copy of perfection before us, and strive to reach it. Our good fruits should be ripening and growing up to maturity. Our piety should be without partiality and without hypocrisy. Our virtue should be uncorrupted. Our love, if not wholly disinterested, should be without dissimulation. In short, a pure heart, an upright intention, a warm benevolence, should incite, invigorate and direct, all our actions. Being conscious of such a disposition, we may rejoice in the hope, that He, who knows all the inherent imperfections of our nature, and all the disadvantages of our probationary state, will not be strict to mark iniquity, but reward us according to the good we have sincerely wished, designed and endeavored to do.

How happy, even in this world, is the good man, the man of an honest mind, and a generous heart ! Happy in himself—in the rectitude of his principles and designs, and in the sympathy and kindly warmth of his feelings ! Happy in the gratitude and good will of his fellow creatures ! Happy in the approbation of Heaven ! In fine, if my motto be true, how great must his happiness be, whose life is filled up with *good actions, done as they ought to be, without any base interest lurking at the bottom of them !*

 N^o. LXV.

The Complaint—or Unhappy Matches.

“A VIRTUOUS woman who can find?” aimed my neighbor *Lankly* the other day, as walked pensively along the road, pondering what he had just seen and heard in two or three of his neighbor’s houses, and had long felt to be his own—“A virtuous woman who can find?” were you then at a loss? said a traveller, who had just overtaken him, Have you not a wife? said he, God help me, and so has neighbor *Gfelft*, and neighbor *Underling*, and neighbor *dmatch*: But I was inquiring for a *virtuous* woman. Why, what sort of wives have you all? said the stranger; I sincerely pity you, and your families, and your neighborhood, if you have no virtuous women among you. For I have such a high opinion of the importance of virtuous women, I am persuaded there can be no prosperity or happiness without them. Besides you present a very discouraging prospect before us young fellows, who are seeking wives.: For we had a thousand times better live and die old bachelors, than nest ourselves with any but virtuous women. now it said *Lankly*, and I wish I had known as much before I married as I do now. If you had an effectual antidote against matrimony, or a specimen of what kind of wife you may chance to get, only visit the houses that I have visited this

morning. And were it not for a certain shame on my own account, and an unwillingness to put an affront upon a stranger, I would ask you to step into mine.

Just as *Lankly* was turning towards his house, I came up, and joining the traveller, was informed of the conversation which had just passed.

The reader I presume, by this time wishes to know whether there are such bad wives in my neighborhood, as *Lankly* represented. I would inform him, that my neighborhood is by no means made up of such women; for virtuous women are indeed numerous; though the evil genius of *Lankly* has connected him with a bad woman, and placed him in a situation contiguous to the dwellings of such characters as I shall now describe.

Dingfett's wife is a scold; a mere vixen. His house, far from being a quiet habitation, is a Bedlam. His children, being bred up in the midst of wrangles, and seldom hearing pleasant words, or being tenderly spoken to, have learned from their mother the art of scolding, and rarely speak pleasantly to each other. As, wherever the tender affections exist and are cherished, they distil the most copious showers of kindness upon children and bosom companions; so, where peevishness and ill humor predominate, the bitterest effects of them are generally felt by the husband. For *Dingfett*, before, were reserved, and on him were discharged the hottest lightnings, and the loudest peals, especially in the night, when all thunder storms are the most terrible. It is to be hoped that *Dingfett*, and all who are doomed to similar sufferings in this world, will be wise and virtuous enough to flee from the wrath to come: For hard indeed would be their lot, if, in the other world, as well

as in this, evil spirits must be their companions and tormentors.

The spouse of *Underling* is haughty, dictatorial and wears the breeches. Such a temper too, can scold. Very soon after marriage, *Underling* found to his mortification, that his wife claimed the sovereignty; and that he could not, with safety to his ears, be master of his own house, when his wife was at home. Finding, after a few ineffectual struggles, that she always gained the victory, and heightened her tone of triumph, he yielded up the sceptre and the claim, and practised upon the doctrine of passive obedience and nonresistance. Sometimes, indeed, when company is present, or when his neighbors wish to borrow something of him, he ventures to act like a man, and to assert the prerogatives of a husband. But such is her delight in mortifying him, in shewing her power, and making him appear insignificant, that she will reverse his orders, and frustrate his appointments.

The wife of poor *Hardmatch* is a slut and a sot. You may well suppose, therefore, that her house, her children and her husband, are neglected; and that no industry, no economy, no thriftiness, no comfort, is promoted by her. It must be left to the reader's imagination to form a representation of the confusion, the nastiness, the waste, the disgusting appearance, which every thing within doors presents. Poor *Hardmatch*! But there is a gleam of comfort. Thy hardships and disgusts, thy neighbors hope, will have an end; and that but a little more of thy estate will be distilled into rum, to wash the throat of thy wife. Cheer up thy spirits; for her feet and legs begin to swell and her appetite fails.

As for *Lankly*, God help him indeed! for his wife possesses all the bad qualities of the other three; and in addition to all the rest, she is sus-

pested to have injured her husband in the tenderness of all points. Unhappy man ! But thy bent figure ; thy wan and emaciated visage, indicate a broken heart, and a constitution sinking under the weight of thy troubles. May thine end be as peaceful, as thy life has been miserable !

Nº. LXVI.

The Standard of Virtue seldom reached,

IN one of my late numbers I made some remarks on the following sentiment, viz. *If a man has a right to be proud of any thing, it is of a good action, done as it ought to be, without any base interest lurking at the bottom of it.*

My readers, it is probable, are beforehand of me in making the observation, That I have not done justice to my subject ; that there is still room to expatiate ; to add more and better remarks, inferences, and monitory hints, for the gratification of the mind, and the improvement of the morals. It is indeed, a fruitful theme. And, as a text of scripture in the hands of some divines is a sufficient foundation, upon which to raise a number of doctrines and discourses ; so this sentence, under the management of a fertile imagination, might serve as the seminal principle of several distinct essays.

Though it is not within the flock of my information, nor within the compass of my abilities, to give that elevation, that copiousness, and those recommendations to the subject, which it richly

deserves, yet I have assumed resolution to make another attempt.

It is more natural for imperfect and depraved beings to descry deficiencies than excellencies. It is easier for incompetent critics to point out blemishes than beauties. And, considering the corrupt state of the world, it is more on a level with my abilities to produce a crowd of those actions which are not *good*, or not *done as they ought to be*, than reach the elevation of those virtues, and display them to view, which have *no base interest lurking at the bottom of them*; or to find many characters which, like crowns of gold studded with diamonds, are composed of such virtues.

If we examine with impartiality the great names of antiquity, we shall find them sinking from their zenith when measured by this standard, and very few of their boasted actions done as they ought to be, and uncontaminated with any base interest. What have been the celebrated achievements of much the greatest number of the princes and emperors of the heroes and conquerors of the world? Who ever deserved to be stigmatized and execrated for the baseness of their views and motives, more than they? Where, indeed, are those actions which may be called *good*, and which were performed with an upright and benevolent intention? Some of the philosophers, it is true, claim a veneration for their noble sentiments, and excellent virtues; but in both the one and the other, we can discover such defects, as show that the authors must be ranked among *human* beings, and that their existence was in an age both *dark* and *corrupt*.

In searching the records of antiquity for *good actions, done as they ought to be, without any base interest lurking at the bottom*, while we are constrained to set aside the exploits of heroes and

conquerors, as adding rather to the misery, than the happiness of mankind, and disgracing, rather than dignifying, the human character, we pay respect to those friends of truth and of man, who, by their faith, their fortitude and benevolence, wrought righteousness, diffused happiness, obtained a good report, and of whom the world was not worthy. If we bring down our inquiries to modern times, we shall not be able to find many instances of disinterested benevolence, and heroic virtue. Those which reward our search, are principally among the indefatigable assertors of the liberties and rights of man ; for I leave at present the useful labors, and exemplary lives of that necessary order of men, the clergy, to be celebrated by other pens. But what shall we say of the claims of monarchs ; of the combination of crowned heads ; to crush republicanism, to support despotism, and to subjugate the many to the will of the few ? What shall we say of the equipment of fleets ; of the marching of armies ; of wasting millions of property ; of shedding rivers of blood ; of multiplying daily the numbers of the fatherless and widows ; and of continually adding fresh miseries to the wretched ;—and all, for enhancing and establishing their own power and splendor, at the expense, depression and misery, of all the rest of the world, who are by nature, as good, as wise, as noble, as deserving, as themselves ? Are these actions *good* ? Are they done as they *ought to be* ? Is there no *base interest* lurking at the bottom of them ?

With respect to the reformation of government ; the renovation of society ; the restoration of men to their indefeasible rights ; the emancipation of rational creatures from slavery ; the elevation of the human mind and character to their proper dig-

nity ; and the attuning of the feelings to benevolence and happiness ;—these are confessedly *good actions*. But have the means adopted, and the measures pursued, by a conspicuous nation, been such as they *ought to have been* ? Has not some *base interest*, or passion lurked at the bottom of the sanguinary proceedings, the massacres, the horrible executions, which, in a short time, have swept off such numbers of their highest, not to say their best characters ?

But let us turn our eyes from the sickening prospect, and relieve our minds with a view of domestic and social virtue, of domestic and social happiness.

“ When vice prevails, and impious men bear sway,
The post of honor is a private station.”

And the soil for the largest increase of the richest virtues, and the sweetest enjoyments, according to the present state of mankind, is the breast of the private citizen, and the circle of families and neighborhoods. Here, especially, may we hope to find those actions which are *good*, useful and commendable ; done as they *ought to be*—in a manner inviting, beautiful and exemplary ;—without any *base interest* lurking at the bottom ; but all with a view to do good and promote happiness.



No. LXVII.

Friendship and Peace, the Lot of the Benevolent and Good.

THE incentives to a useful, honorable, happy, and consequently, to a virtuous life, are innumerable. Man is not made for himself alone—his nature, faculties and inclinations, are social.—Happiness is what we were made for ; and it is all that is worth living for. Every one has the means of procuring happiness for himself, in a considerable degree, and is capable of doing something to promote the happiness of others. Although complete happiness is not to be attained by imperfect man in this imperfect state ; yet much more may be attained and enjoyed than there generally is. Though innumerable ills, like harpies, are continually hovering around, ready to mar our entertainment, and snatch away the delicious morsels when just at our mouths ; yet prudence, vigilance and resolution, will drive many of them away, and secure the best of our repast. Though there are innumerable wants which can never be supplied, and innumerable pains which can never be removed ; yet many of our wants and pains are imaginary, and of our own creating ; and the remainder may be soothed and mitigated by the lenient oil of hope, by the balm of a good conscience, by the busy hand of industry, by the patient endurance of fortitude, by the kind assistance of sympathizing friends, and

by an unforfeited reliance on the aids and rewards of heaven.

Being social creatures, we are mutually dependent, and should be mutually kind and assisting. If we are faithful in doing our part to carry on the complicated business, and to mitigate the many complaints, of the great human family, we shall be in the fairest way, selfish as our fellow servants too generally are, to gain the good will, the kind condolence and the friendly aid of those around us.

To have friends to help us forward in the world, and to advance our comfort and interest, is a happiness wished for by all, and worth every one's ambition and exertion to procure. There are seasons too in every man's life, in which the sympathy and assistance of those who are interested in our welfare, are infinitely desirable. When we are excruciated with pain, languishing with sickness, or gasping in death, what felicity, on this side the felicities of heaven, is more to be coveted, than to have those about us, whose judgments esteem us, whose hearts love us, whose bosoms sympathize with us, and whose feelings are interested in our comfort and happiness; who, from benevolence and regard will spare no pains to mitigate our's; and whose eyes and thoughts are on the watch, to anticipate our wishes, to soften our pillows, to moisten our parched tongues, to wipe off the clammy sweat, and to stay the sinking head? The virtuous, the useful, the benevolent man, may be almost sure of such friends;—to such a man, every body with pleasure will lend his assistance;—for such a man every one will send up vows to heaven;—for a good man some would even dare to die. *Who is he that will harm or neglect you, or suffer you to be harmed or neglected, if ye be followers of that which is good?*

But wo befalls the man, and forlorn is his condition, who has needlessly, wantonly and foolishly, forfeited the esteem of his acquaintances, and the favor of his friends; whose conduct has been such as that scarce any one feels interested in his welfare; or cares whether he lives or dies. Unhappy, indeed, is the man, who having had talents, advantages and connexions, by means of which he might have risen to usefulness and respectability, has, by the neglect and abuse of them, procured infamy to himself, and injured, rather than benefitted society; who, in his calamity or sickness, can find no one willing to attend upon, or assist him; but from mercenary motives; who lives without being desired, and dies without being lamented.

Since then, evil habits and vicious practices, have such a baneful influence on the reputation and comfort of the individual, and on the interests of society, why should any one wish to be vicious? And since the exercise of benevolence, and the practice of the social virtues, is the way to procure dignity of character, peaceful reflections, friends in our distresses and mourners at our death, why should we refuse to be virtuous?



N^o. LXVIII.

On the Power of Money.

"Money answereth all things."

VERY true ! says the statesman, and the projector for the wealth of nations. Very true ! says every votary of pleasure. Very true ! says every purse proud sapling, every miser, and every pickpocket :—*Money answereth all things.*

It is, indeed the sinews of war ; the oil that lubricates every wheel of business ; and that facilitates every movement in the political, commercial, agricultural and manufactural machines.—The effects which we daily see produced in society, in the tempers and manners, as well as in the circumstances of men, by the means of money, is a proof of its power and influence. With this may be purchased all the necessaries, all the conveniences, and all the delicacies of life. Whatever is pleasant to the eye, agreeable to the taste, amusing to the fancy, or comfortable to the body, may be obtained with money. By means of this, materials are prepared, and the sumptuous edifice reared, completed, furnished and adorned. By means of this, the man of elegance has pleasant gardens and agreeable walks, for his pleasure and amusement ; as well as extensive pastures clothed with flocks, and fields in the highest state of culti-

vation, for his profit. It is this that purchases different commodities of distant regions, and brings them to our hand. This, in short, will procure habitation, clothing, sustenance, physic and amusement.

But the power of money is not confined to things lawful. It leaps the boundaries of right and exerts its efficacy in forbidden ground. It is this that supports the sons of luxury, and the daughters of pride. For this, cities have sunk in ashes, kingdoms have been depopulated, and nations have bled. It is for this that so many innocent persons have been plundered and slain, by midnight robber, and the abandoned pirate. How many have been betrayed and murdered, and even by seeming friends, for the sake of money? By the corrupting influence of this, the most solemn vows have been broken, and the strictest ties of friendship dissolved. Money will procure promotion, the smiles of the great, as well as the servility and adulations of the little. Pretended friends, as well as abject flatterers, are lured by the fascinating charms of money. Folly, deformity and vice, seen through this medium, lose their disgusting appearance, and are not considered as obstacles in the way of a man's being caressed and preferred, or of a woman's being admired and married. Money is fine, that gifts blind the eyes and pervert judgment; that wealth always finds followers and adorers; that poverty meets with contempt and neglect; that a change of fortune produces a change of manners; that men are too generally estimated by their estates, rather than by their virtues and learning; that many comply with all practices of the rich, however vicious; and that all their sentiments however absurd, are proof against the power of money.

In the estimation of numbers, money answers in the room of all other things. The want of almost every thing else, even of knowledge and virtue, is richly compensated with bags of gold. Do their coffers fill according to their plan? This is all their wish. Not considering that riches are altogether useless and worthless of themselves; and that their use and benefit are discovered only in what they procure, they confound the means with the end; they seek money for money's sake; and place their *summum bonum* in the possession of wealth. This is all the deity they adore, and all the good they wish to enjoy. They will engage in nothing where their money will be endangered; and stick at nothing where money can be procured. For the preservation and increase of this, they will forego their pleasure, their ease, and even heaven itself.

The desires of some few are bounded by the rules of reason, and the demands of nature. Such take no unjust methods to increase their stores; and their riches are generally employed for laudable purposes. All men, however, seem to be unanimously agreed in the advantage or necessity of riches; and accordingly lay themselves out for the attainment of them.

As the centre of the earth is the point to which all surrounding bodies are said to gravitate, so wealth seems to be the general centre of inclination; the point to which the hearts of men preserve an invariable tendency, and the object which attracts their eyes and their wishes. When fortune opens her cabinet, and scatters her treasures, all rush forward to pick up; multitudes breaking through the inclosure of laws, and trampling upon the heads of the honest, and even of their parents, rather than fail of a prize.

Should some superior being descend from any of the orbs above us, and make a visit to this earth; should he search out the various methods which men take to acquire riches; would he not draw up this conclusion;—that the inhabitants of this globe worship no god, with so much seeming devotion as they do gold; that the religion which most universally influences them, is the art of getting what they can, and of keeping what they get; and that a great part of them wish for no heaven but riches, and dread no hell but poverty?

No. LXIX.

The Search and Malignity of Envy

ONE of the most obvious instances and proofs of the depravity of human nature, is Envy. This is a base and malignant passion, which corrodes, and exposes to contempt the heart that harbors it, and scatters blights and mildews upon the prosperity and happiness of others. The envious man is pained at the good fortune of his neighbor, not because he suffers loss from their prosperity; not because their welfare is a real injury to him; nor does he repine, and give himself uneasiness, in order hereby to better his own condition; but merely because their condition is bettered.

Most men are aspiring, and wish to excel others. To excite us to laudable attainments, and to the imitation of good and great actions, the Creator implanted within us a desire of excellence and

superiority. This desire, in a bad mind, is a spirit which lusteth to envy ; but in a good mind, it is a commendable emulation. This commendable desire, gives wings to our wishes, and spur on our faculties, that we may reach the heights which others have attained, or far above them. It was emulation that made *Cæsar* weep at the sight of *Alexander's* statue, to think that he had already passed that stage of life in which the other hero had conquered the world. But when this principle meets with cultivation and *manure* in a corrupt mind, it degenerates into the hateful passion of envy, and like the worst weed in the worst soil, is a deformity, a nuisance, a poison, a plague. So far from inciting us to worthy designs, and vigorous exertions to attain excellence, it is industrious to taint, and depreciate, what it will not so much as attempt to equal. Instead of urging us on to laudable pursuits, it will inspire us with the malignant wish to bring those down to a level with ourselves, whom we cannot bear to behold above us. Envy therefore, is the natural growth of the narrow minded, and mean spirited, who make much of little things ; and of the avaricious, who think every thing ravished from them, which is acquired by others. Competitors, too, for power and applause, are infected with envy. *Pompey* and *Cæsar*, were at mortal variance ; because, as historians observe, the one could not bear a superior, and the other could not bear an equal. The heart, also, that harbors pride, will harbor envy. If persons were not first arrogant and haughty, they would not be envious. And whatever they envy others for possessing, they would be proud of if they possessed it themselves. What is more provoking to some men, than to see those, whom they considered as their equals, and even inferiors, growing up in

to esteem, and wealth, and honor, by the force of their own merit, while themselves are left behind? At such a sight, they equally display their envy, their pride and their spite. The old and the ugly, of both sexes, are too often cankered with envy. Old men are influenced by this depreciating passion, when they refuse their approbation of those regulations and improvements, which are set on foot and conducted by their juniors. Ugly women are envious at the attentions which are paid to the beautiful. But, perhaps, the sharpest paroxysms of envy are felt by beauties themselves, when eclipsed by rivals.

Common and malignant as this rancorous disease is, many are infected with it, without being sensible of it. The leprosy rises up in our own foreheads, while we are viewing and reprehending the symptoms and operation of it in our neighbors. It would be well, therefore, to examine the marks of it in ourselves. The following are pointed out by the physicians of the soul, as very evident signs of the disorder.

It is a sign that we envy a person, when we are averse from doing him a good turn. Envy is a narrow, selfish disposition, utterly inconsistent with that universal benevolence, which is the natural emanation of unvitiated nature. But if we are pleased when evil befalls others, it is a still stronger symptom that the disorder is seated and rages to a high degree; that it has perverted our nature, poisoned our affections, rendered us hostile and spiteful to those who deserve our esteem and good will; and therefore, has assimilated us to the infernal spirits.

A proneness to censure, betrays a spirit of envy. Those who are censorious may be set down as envious. If they did not envy others for their

good fortune, or good name, they would not attempt to lessen them in the opinion of their neighbors. Envy seldom fails to flow forth in the channel of censoriousness. It is loth to give another the credit of a good action, without throwing in some disqualification, some lessening or blackening circumstance, that shall destroy much of the value of it ; and it never fails to publish and magnify the faults and blemishes of its objects.

It is pretty certain, too, that a discontented, repining spirit, betrays the canker of envy. Those who think well of Providence, will be satisfied with their own condition, however humble and afflicted. They who are well affected towards their fellow citizens, and, particularly, towards those who are in authority, will acquiesce in public measures, though themselves have not the lead. But when men are discontented with their own condition, upon comparing it with the condition of others, their discontent proceeds from envy. The same sour, corrupting leaven, is rankling in the breast of those people, who are continually finding fault with men and measures.

To cure ourselves of this foul and malignant disease, we must think modestly of ourselves ; candidly and respectfully of others ; indifferently of all worldly grandeur ; and submissively of all the divine allotments. We must aspire principally after the distinctions of that society, where honor and happiness will be unenvied and complete.

 NO. LXX.

 The efficacy of Virtue to procure Happiness.

That which makes every station happy, and without which every station must be wretched, is a power by virtue, and virtue is possible to all."

I KNOW not how it is with others when they read this sentence ; but for my part it pleases and impresses me much. It is one of those maxims which, like the documents of inspiration, enlightens, convinces and satisfies the mind. It is weighty in meaning, and contains much useful instruction.

Innumerable are the stations and spheres of action, in which mankind are placed, and in which they voluntarily engage, for the purpose of procuring a livelihood, or an estate. Pleasure or happiness, whatever it be called, is the ultimate end of all their pursuits. Every one wishes to avoid trouble, and to secure enjoyment. None find their wishes immediately and wholly gratified. The ingredients they have in hand do not satisfy them. They, therefore, look forward, continue the pursuit, and hope leads them on.— But how few of these wishing, projecting, toiling votaries of pleasure, obtain their object ? The reason is, they mistake it, or mistake the means of securing it. They look for it in riches, honors, or sensual pleasures. But gold says, " it is not in

me," posts of honor are strangers to it, and the pleasures of sense have but a transient acquaintance with it. All are restless in their own station, because they find not the happiness they wished for, and expected. All look round, and think every body else happier than themselves, or in a condition in which they might be happier, if it were not their own fault.

It is indeed a just sentiment, that every one might be happier than he is, and quite happy enough for a faulty, dependent creature, who is in a state of discipline and improvement for a heaven of happiness which is placed in view. Were this sentiment fully believed, and acted upon, what would there be wanting to set the heart at rest, during our continuance in this imperfect state? The true happiness of man is not the peculiar growth of this, that, or the other station, or condition of life, exclusive of others. This celestial plant grows not out of particular circumstances, but out of the mind. The most enviable situation will not give satisfaction to a heart corroded with discontent, or infected with guilt. Whatever the external appearance may be, the heart, which knows its own bitterness, must have many bitter reflections from the consciousness of mean or malicious designs, vicious indulgences and ungoverned passions. Hopeless is the pursuit of happiness in any path which reason, conscience or religion disapproves. But where reason points the way, and conscience is taken for a guide, happiness, instead of retreating and disappearing, will advance to meet us. Futile is a change of circumstances in order to procure happiness, without a change of the mind. Whereas, a change of the mind, a melioration of the disposition, a steady self government, whether the outward condition be alter-

ed or not, will make a man happy. Pain, poverty and contempt, are confessedly evils, which must be a drawback upon any man's happiness. But pain, not incurred by guilt; poverty, which is the consignment of Heaven; and contempt from a misjudging world, which the heart does not confirm, will not destroy nor greatly discompose, the inward serenity of a wise and good man.

Whoever examines, will find that the sources of unhappiness are within himself. He may trace his uneasiness to the indulgence of unreasonable expectations and wishes; to some base designs; or, to unrestrained appetites and passions. He sees another more fortunate than himself, in procuring riches and promotion, and he sinks in discouragement, pines with envy, and is harrassed with discontent. His passions kindle, and he supplies them with fuel: No wonder then the peace of his mind is consumed. But let a man govern his views, his appetites and passions, by the rules of virtue, and when he sees his neighbor more exempt from the common evils of life, than himself, he will not repine. Let a woman have her mind elevated, her views directed, and her heart rectified, by virtue, and her bosom will be tranquil, though her rivals can admit their company into more elegant apartments, can display richer furniture and dress, can boast of the attentions of finer gentlemen, and of shining in assemblies where she is not admitted.

Thus happy will every condition be rendered by virtue. And unless this transforming and sweetening ingredient predominates, every station, however elevated and splendid, must be wretched. For, to say nothing of a vicious man's liability to future wretchedness, he carries the seeds of misery within him.

This being the case, and virtue being possible to all, we must blame ourselves, and not Providence, if, on the whole, our minds are unhappy. If we are strangers to peace, it is because we are strangers to virtue.

- "O blind to truth, and God's whole scheme below,
- Who fancy bliss to vice, to virtue woe !
- Who sees and follows that great scheme the best,
- Best knows the blessings, and will most be blest.
- Know then this truth, (enough for men to know)
- Virtue alone is happiness below."

N^o. LXXI.

On Polygamy.

I WAS in company, not long since, with several of my neighbors, when the subject of Polygamy was started, and the question was debated, *Whether a plurality of wives be unlawful ? Or, whether it would be sinful for a man to have more wives than one at a time ?* The conversation turned my thoughts more fully upon the arguments which supported the affirmation. When I got home, I endeavored to collect and arrange those arguments for my own satisfaction ; and I now publish them in hopes that they will afford a degree of satisfaction to some of my readers. Polygamy indeed, is not fashionable nor desirable in this country ; and I am under no apprehension that the civilized inhabitants of this temperate climate, will ever be in danger of adopting this practice. Yet it may not be unpleasing to find,

that reason and scripture concur with convenience, order and human laws, to confine our choice and conjugal regards to one woman.

Whatever coincides with reason, with the course and law of nature, and with revelation, and can be supported by them, is fit and right ; but whatever is condemned by them, or inconsistent with them, is morally wrong. It was evidently the design of the Creator, in the formation of the human species, that one man should have only one wife at a time. One woman only was made for the first man, *Adam* ; and the nearly equal proportion between the number of males and that of females, which are born, and grow up to marriageable state, in all the countries of the world, is a proof, not only of the paternal care and kindness of the universal Father, towards his rational offspring ; but an evidence of its being his will, that no man should make a monopoly of women, or have a plurality of wives. Were there no moral unfitness in polygamy, it would be as lawful for one man to multiply wives, as for another ; and for all men as for one. But for this, we find the Creator has not made provision ; but only a provision that every man should be supplied with only one wife, and every woman with only one husband, at a time.

If we examine the nature of marriage, or of the married state, we must conclude that there is a moral, as well as natural evil in polygamy.—Marriage is not merely the union of the two sexes, the corporeal junction of the male and female ; but an union of minds, of souls, of affections ; and in such a refined, such a close and intimate sense and manner, as not to admit of a rival, or copartner. If the heart be divided in this case, it will be found faulty. Marriage is such a ration-

al, such a tender, such a delicate union between a man and a woman as implies and requires the undivided affection of the one towards the other, and the exclusive right of the one in the other. Such is human nature, and such the nature of marriage, that this state admits of the most refined happiness, when the union is rightly formed between one man and one woman ; a happiness which polygamy cannot produce nor admit. Such is the imperfection of man, (if indeed it may be called an imperfection) that he cannot regard a number of wives at the same time, with that cordial esteem and tenderness, with which he ought to regard one. On the other hand, a number of wives equally allied to one man, and dependent upon him, and having each of them equal demands upon him, and expectations from him, could not be contented and happy ; but would be perpetually exciting in one another, and indulging in themselves, jealousies, envies, contentions and hatred, to the everlasting torment of each other, and of the husband ; and such a man's worst foes would be they of his own house.

If we consider the end and design of marriage, as the appointed way and means of increasing the species, it will further shew the moral evil of polygamy. Both reason and scripture evince, that the propagation of human beings, and the peopling of the earth by them, should be in a regular, and not in a confused and disorderly manner.— Marriage, therefore, by which one woman was assigned to one man, was instituted. And it is the general opinion of wise philosophers, both natural and moral, that polygamy, considering all circumstances, would not be more productive than single marriages. For such is the equality of the number between males and females, that *all* men

cannot have a *plurality* of wives ; and if many had, many others could not have *one*.

But granting that a greater increase could be effected by polygamy ; yet it would be the increase of a more degenerate, ignorant, disgraceful set of beings, which would cause greater unhappiness in the world, and greater dishonor to the world's Governor. It is not merely the multiplication of a race of creatures in the shape of men, that God requires ; but a race of rationals, who, by the care of their parents, shall be well provided for, well educated, and prepared to act a useful and honorable part in life, to the increase of order, virtue and happiness. And I believe every wise observer must grant, that the offspring of polygamy are not in a way to be trained up so well, and made so good members of society, as the children of single marriages. One wife can generally produce as many children, as one man can well provide for, and educate in a proper manner.

Laying all these arguments together, the conclusion I think must be clear and strong, that a plurality of wives would necessarily be attended with a plurality of vexations and sins ; and is therefore, both naturally and morally wrong.

The examples of so many eminent men, recorded in the Old Testament, who married many wives, are not examples to be followed, nor sufficient to establish the lawfulness of polygamy. The Christian religion which was designed to rectify mistakes, and bring back mankind to the original standard, condemning a number of practices which seemed to be countenanced both among the Heathens and the Jews. Divorce for trivial offences and dislikes, was as common before the coming of Christ, as polygamy. But our Savior declares, that the original constitution was, that a man

Should have one wife, and not to put her away, but for that crime which separated them as one flesh. "Have ye not read," says he to the Pharisees, "that he which made them at the beginning, male and female, and said, for this cause shall a man leave his father and his mother, and shall cleave unto his wife, and they twain shall be one flesh?" *Matth. xix. 3d vr.* "This first institution," says Mr. Pool, "shows the sinfulness of divorces, and of polygamy, however God might, upon a particular reason, and for a time, dispense with his own institution, or remit the punishment due to the violators of it." The same reply, therefore, which Christ made respecting divorce, will hold good, concerning polygamy, *For the hardness of your hearts he suffered you; but from the beginning it was not so.*

We are informed in Malachi, ii. 14, &c. that according to the original institution of marriage, those who are joined in the relation of husband and wife, are considered, are addressed, are directed, as being only in pairs; or as one woman joined to one man, and thereby made one flesh; or as one man possessing one woman, who claims all his affections, and all his conjugal regards. The introduction and continuance of a holy seed, is represented as dependent on the institution of marriage, according to its original design, the union of one man and one woman; and on the preservation of this marriage union according to its original purity and simplicity.

It appears, therefore, that this endearing relation and connexion between one man and one woman, is of the utmost importance; and that the greatest interests of society, and of human nature, are concerned in the preservation of marriage, ac-

according to its original nature and design; and, therefore, that the friends of order and of mankind, must pronounce polygamy to be morally wrong.

N^o. LXXII.

The Young Woman's Opinion of Improvements.

To the NEIGHBOR.

SIR,

THOUGH I have not for a long time read any of your essays, yet as you keep on writing them, I suppose you think them of some consequence; and that you wish to encourage improvements. If you are pleased with improvements, perhaps, an account of those which I have made, will afford you some pleasure.

I am a young woman, considerably under twenty, and was brought up to read and write, as well as to card and spin, and milk the cows, and tend the dairy. And, since my younger sisters are grown big enough, I have been indulged in such things as are called genteel, and fit for young ladies of fashion. I have been two quarters at the Academy, where I learned to write and speak pieces; and my preceptor told me, he believed I should in time, make an admirable actress; because I could touch off some droll scenes with so much sprightliness, and gaiety, and humor. Indeed I love spirit, and life, and fun, with all my heart; and by what I have heard and read in the newspapers, about the Theatre, I guess it would suit my taste

and inclination exactly. I have teased my mamma to intercede with papa, to permit one of my brothers (though I had rather have some body else, if I thought it would do) to go and carry me to Boston, and let me see a comedy acted. I would not give a fig for your tragedies, if they are all like *George Barnwell*, they would make me so dull even to read them. They would spoil the liveliness of my eyes, and the briskness of my spirits, for which I am so often praised by the young gentlemen. I opened the matter the other day to my preceptor, and wished him to use his persuasions with my parents to let me go, if it was but once, to see a comedy, and to observe how the actresses looked ; for they say they dress as rich, and look as grand as queens ; and that their airs, and voices, and features, are very captivating to the young gentlemen. But my preceptor told me, it was a pity that all the handsome, genteel and captivating ladies should appear on the stage, or even in the theatre ; and he was afraid, if I went to Boston, they should quite lose me from the Academy. I hope he did not mean to flatter me ; I dare say he did not, because he is considered by our good folks as an honest man. I hope, too, he has not fallen in love with me ; for though I like the man well enough in his place, especially when he pays particular attention to me in preference to the rest ; yet he is not gay enough, nor handsome enough, nor genteel enough, for me. I should hate to have a deaconish fellow for a sweetheart, and much more for a husband. And more than this, too, he is a blundering dancer. I don't believe he was ever at a dancing school in his life. I have been more than one quarter ; and *Monsieur Rigadoon*, the French dancing master, says I am so tractable, that in a little time I shall be able to

walk a minuet ; and that my joints are so limber, that I can courtsey sweetly. He is a gentleman, I am sure, all over ; for he is full of his airs, and his congees ; and his tongue and his heels, are equally polite, and full of motion. I believe he is rich too ; for he dresses well, and always wears silk stockings. He has always so much high flavored pomatum and powder on his head, and so many essences and perfumes about him, as almost to overpower the oniony smell of his breath. He has a sweet pretty snuffbox ; and he handles it with so many airs, and offers me a pinch with so much politeness, that though rappee does not smell half so pleasant as burgamot, or hungary, or as his roll of pomatum, or even as his soap ball, yet I fancy I could bring myself to love it as well as any snuff, if I did not think it was so coarse, and branny, and black, as not to be delicate enough for a lady. I wonder whether the French ladies take it. Some of our English lads would fain make me believe, that *Monsieur Rigadoon*, when in France, was no better nor higher than a hair-dresser, or gentleman's waiter. But they are only envious, and love to pull down these folks that are above them. I guess, if the truth was known, that he is a man of learning ; for I have heard him repeat two or three lines, which he says he learned out of a French author. And he tells me, he will procure some French novels, and come and read them to me in English. I will hold him to his word ; for I dare say I shall be vastly delighted with them ; for by what I have heard and seen of French folks, their passions, and sentiments, and feelings, &c. are so warm, that their love stories and adventures must be prodigiously entertaining. Whether he performs his promise or not, Mr. Neighbor, I shall not think of amusing myself with

your essays ; for I can find no amusement in them. You give us no pretty stories, no entertaining histories ; no enlivening anecdotes ; no pieces of wit and fun ; nothing to excite merriment and laughter. In short, I wonder you are not tired of writing them ; for I believe every body is tired of reading them. So I bid you good bye.

PENELOPE SMART.

Nº. LXXIII.

On the Cause and unhappy Effects of Animosity.

" The feuds and animosities in families, and between neighbors, which disturb the intercourse of human life, and collectively compose half the misery of it, have their foundation on the want of a forgiving temper, and can never cease, but by the exercise of this virtue, on one side, or on both."—*Paley*.

THAT there should be wars and fightings between kingdoms, quarrels in neighborhoods, animosities in families and contentions between individuals, is a melancholy proof of human degeneracy, weakness and folly. It is no less a proof of the usurpation and misrule of the passions, instead of the reign of reason : All together furnishes us with the feeling evidence of experience, that this world is not a place of uninterrupted happiness, and that the millennial state is not yet arrived.

The wickedness which plunges a nation into war, and which a state of war increases ; and the calamities, desolation and distresses which war produces, have often been described by able pens. But the dogs of war are still let loose to gratify the

pride and ambition, the avarice and revenge of monarchs and their minions ; those *nimrods* of the earth, those *mighty hunters* of men, who cherish not the feelings of humanity, who study not the arts of peace, who practice not the duties of general philanthropy, who are prompt to revenge, but slow to pardon, who delight not to save, but to destroy their fellow creatures. May Columbia never catch the contagion ; never cultivate the savage spirit ; never incur the guilt of needless, unprovoked, offensive war ; never expose herself to its dangers, and never experience its horrors ! May she always be wise and pacific ; slow to take vengeance, and quick to forgive !

Contentions between individuals, though unhappy, and often attended with impoverishing lawsuits, sometimes followed with lasting hatred, and generally accompanied with hard words and hot wrath, are not productive of such extensive mischief as national wars. Sometimes, indeed, the connexions on both sides are drawn into the quarrel, and inveterate resentment and rancor are propagated to branches widely remote, and transmitted to posterity far distant. Sometimes the affront is thought to be so great that nothing but blood can expiate it.—A challenge is given and accepted ; and, supported by the laws of *honor*, which supersede all other laws, both *human* and *divine*, the parties seek satisfaction by the instruments of death. Here, certainly, is the want of a mild and placable temper. Generosity and forgiveness are not admitted as counsellors or partners here.

It is greatly for the comfort and interest of those who live in a vicinity, and have frequent occasion for mutual intercourse, to live on friendly terms, and to be mutually helpful and obliging. But restless, envious and unfriendly spirits, like bitter

and noxious weeds among plants and flowers, will spring up every where, to derange the order, and interrupt the tranquility of every circle, and of every society. But much of the derangement, and much of the infelicity, is owing to an irritability of temper in others; to a quickness of resentment; to a disposition to retain anger; and to an unwillingness to overlook and forgive. Where provoking spirits operate on one side, and implacable spirits maintain their ground on the other, hostilities can never cease; friendly intercourse can never take place; the grounds and causes of the animosity and contention remain and gather strength; the infelicity too, continues unabated.

All the aforementioned feuds and quarrels are the interrupters of the prosperity, as well as the disturbers of the peace of individuals, and of society. But the most dishonorable, and the most unaccountable contentions, and which are productive of the keenest wounds, and the most lasting anguish, are those which take place in families. When a man's foes are those of his own house, he must be wretched indeed. The same may be applied to the case of a woman. *Home* is a place of refuge from all the assaults, and all the vexations of an unfriendly world; but if enemies and tormentors await us *there*, where, unless in the grave, shall we find shelter, or peace, or friends? Much unhappiness is complained of in families from unfaithful and saucy domestics—much is sometimes occasioned by undutiful and ungoverned children; but the greatest infelicity arises from the disagreement of the heads. Passionate and surly husbands, or cross and scolding wives, will be unhappy themselves, and make their partners, and every body around them unhappy.—But where, as a counterpart, there is a temper of forbearance, and a dispo-

union to overlook and forgive, the quarrel will not be high, the rancor will not be bitter, the vexation will not be so thorny—the threatening storm will soon blow over, and be followed by serenity and sunshine.

Nº. LXXVI.

The Dignity of Watermelon Stealers.

TO *MR* NEIGHBOR.

SIR,

ALMOST every man, let his general conduct, or particular actions on certain occasions, be what they will, has some plea to make in his own vindication. The world may call this, that, or the other man, or clubs of men, rascals, knaves, scoundrels, and the like; but let the motives and excuses of these men be examined into, and their badness considered, and *every one* will not load them with such hard and approbrious names. Every body knows that there are such characters as horse stealers, sheep stealers and watermelon stealers. A prejudiced world affects to despise these characters, to hate them, to let loose dogs and cats after them, and, if they can catch them, to vent their spite against them in some ugly order than hard words. But it is plain that they are considered of no small consequence, since they are so generally feared, and since they are honored by the particular attentions of the ministers of justice. But I shall leave the gentlemen horse stealers, and the gentlemen sheep stealers, to

assert their own privileges, and to state their own vindication. At present my concern is with the watermelon stealers, being one of that honorable fraternity.

The degrees of force are not always in proportion to the magnitude, or danger, or frequency of exploits. Some notorious actions may be performed all the year round. Sheep may be stolen in the winter or summer, in spring or fall. But the robbers of peach trees, of pear trees, of plum trees, and the stealers of watermelons, can show their dexterity, their subtilty and heroism, only at the particular seasons, when such fruits are produced. And as the period is now come round in which watermelons are ripening, and people's mouths are watering for them, I wish to do something more than by my private exhortations and example, to stir up my brave fellows of the melon clubs to be looking out, and watching their opportunities. I wish, also, to animate others to similar feats and pleasures : For I hear, *Mr. Neighbor*, that in many places the fruit trees and melon yards remain unmolested ; and that the right owners have the full enjoyment of them, without fear or disturbance. Strange ! Have they no fellows of spirit among them, who wish to regale themselves at other people's expense and mortification ? I would not arrogate too much merit to myself ; but I can certainly claim the honor of discovering many secret spots of fine fruit, and of inspiring courage into my comrades to venture their skins and their skulls in the dark, travelling a considerable distance, where we were least expected, climbing over fences and seizing the luscious prey, when the owners thought it quite secure. I am sensible that the danger, and therefore the enterprise, was not so great, as to break into houses and

steal money, and plate, &c. But if I continue to be successful in my present practice, I shall in a little time acquire courage and resolution enough even for this. You see I ought to be called courageous already. It is not every one that has boldness and resolution enough to do tricks which simple folks say are not laudable nor lawful, and when it is pitch dark too, and every body abed and asleep. But I can claim the reputation of ingenuity as well as of boldness ; for many a time have I eluded the vigilance of the owners when they have endeavored to guard and secure their fruit, and escaped detection, when there was the greatest danger of being found out. The wise man says, that *stolen waters are sweet* ; and every body will suppose, that by this time I am wise enough to know from experience, that *stolen water-melons are sweet* ; and more than all this, there is something very gratifying to such a disposition as mine, in disappointing people in their warmest wishes and expectations, and depriving them of what they set their hearts so much upon, and have taken so much pains to raise ; especially if they have invited their friends to partake with them in the delicious feast. So that we not only enjoy ourselves in plundering and devouring the fruits of other people's labors, without paying for them, and please our palates ; but we delight our fancies with the idea of the consternation and rage into which the owners will be thrown, when they discover their loss and feel their disappointment. It is high glee to us to think how they will stare the next morning, and wonder, and rave ; and what revenge they will threaten to the pilfering rogues when they catch them. I say, catch them if you can ! Sometimes to make the disappointment

and vexation complete, we cut and slash and destroy what we cannot carry away. I suppose some folks would put us in mind of what Solomon says, *It is as sport to a FOOL to do mischief*;—but I can say in reply, it is also sport to the cunning clan of melon stealers to do mischief. I know that our old fathers and mothers tell us that the Bible says, *Thou shalt not steal*; and *whatsoever ye would that men should do unto you, do ye even so to them*; and that there can be no forgiveness without repentance and restitution. They tell too, of *raw head and bloody bones*, to scare children. But hardy souls are not to be frightened with bugbears. He is a man for me, that fears neither God, man, nor the devil. If we think well of ourselves, and of one another, and can enjoy ourselves, and keep one another in countenance, no matter what others think or say of us, if they do not know us by name; they may call us mean, lowlived wretches; skulking, pilfering, thieving rascals; and they that lose their melons and other fruits, may vent a thousand curses at us at random; and the parson of the parish may threaten us with fire and brimstone. But what care we? Mr. —, and his disciples, are worth all the other parsons in the world. They are plentifully supplied with opiates and salves for restless and galled consciences; and they deal them out liberally. They have discovered the art of transforming satan into an angel of light, and of swabbing out the flames of hell; so that if we can but keep clear of detestation, my brave boys, let no sense of shame, no qualms of conscience, no fears of punishment, balk us of our entertainment.—Melons are nearly ripe; be sure and take them in season.

Please to publish this, Mr. *Neighbor*, for the benefit of the gentlemen watermelon stealers, and you will much oblige your friend,

JUDAS OWLSON.

END OF FIRST VOLUME.



E R R A T A.—VOL. I.

Page 36, line 5, bottom, for *or member of a good family* read
a good member of a family.

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|-----|----|--|
| 45 | 6 | top, for <i>one</i> read <i>me</i> . |
| 47 | 2 | bottom, for <i>often</i> read <i>often</i> . |
| 52 | 6 | bottom, for <i>ages</i> read <i>sages</i> . |
| 54 | 19 | bottom, for <i>radiculously</i> read <i>ridiculously</i> . |
| 55 | 7 | top, for <i>chain</i> read <i>chair</i> . |
| 73 | 6 | bottom, for <i>whatever</i> read <i>wherever</i> . |
| 75 | 16 | top, for <i>agreeable</i> read <i>agreeably</i> . |
| 79 | 9 | top, for <i>agreeable</i> read <i>agreeably</i> . |
| 101 | 16 | bottom, for <i>recinæ</i> read <i>ruinæ</i> . |
| 102 | 4 | bottom, for <i>sonorions</i> read <i>sonorous</i> . |
| 171 | 10 | top, for <i>propeicty</i> read <i>propriety</i> . |
| 219 | 2 | top, for <i>ast</i> read <i>est</i> ; for <i>enfm</i> read <i>enim</i> . |
| 219 | 11 | bottom, for <i>deus</i> read <i>decus</i> . |
| 222 | 17 | bottom, for <i>servant</i> read <i>servens</i> . |
| 225 | 7 | bottom, for <i>inventions</i> read <i>incentives</i> . |
| 227 | 3 | top, for <i>to act it with</i> read <i>to act with</i> . |
| 227 | 5 | top, for <i>best</i> read <i>least</i> . |
| 128 | 13 | bottom, for <i>cynicæ</i> read <i>cynic</i> . |
| 231 | 5 | top, for <i>prevent</i> read <i>pervert</i> . |

E R R A T A.—VOL. II.

Page 115, line 10, bottom, for *inited* read *initiated*.

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|-----|----|--|
| 127 | 10 | bottom, for <i>amors</i> read <i>amours</i> . |
| 201 | 7 | top, for <i>allottment</i> read <i>allotment</i> . |
| 227 | 7 | bottom, for <i>propetious</i> read <i>propositions</i> . |
| 263 | 5 | bottom, for <i>dazz eld</i> read <i>dazzled</i> . |



1. The first part of the document is a letter from the President of the United States to the Congress, dated January 1, 1861. It is a very important document, as it is the first official communication of the new President to the Congress. It is a very long letter, and it contains a great deal of information about the new administration and the state of the country.


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MAR 17 1927

